

THE
considerations
OF
DREXELIUS
upon
ETERNITIE.

*Translated by Ralph Winterton
Fellow of King's College in Cambridge*

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Considerations
O F
DREXELIUS
UPON
ETERNITY.

Translated by
R. WINTERTON,
Fellow of *Kings Colledge*
in CAMBRIDGE,
1632.



CAMBRIDGE.
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1650.

24-242



T O

The Right Worshipfull
and truly Religious

Esquire,

M^r. E. BENLOWES
of *Brent-Hall* in *Essex*,

R. W.

wisheth Internall, Externall, and
Eternall happinesse.



IT was well answered
by him, who being
asked *What this life*
was, said thus, *It is*
nothing else but the
Meditation of Death. If a man
should ask me, *What time is*, I think
I might fitly answer thus, *It is no-*
thing else but the Meditations of
Eternity. Our *Life* is but a *Posting*
unto *Death*; and our *Time*, a *short*
dayes sail unto *Eternity.* In this
Time of Life we are, as *Pilgrims* and
Strangers, travelling towards our
celestiall Countrey. We are as *Sai-*

The Epistle

lers, bound for the *Haven of Eternity*. But we must run through many troubles before we can come to our *journeys end* : We must sail through *salt and bitter waters*, and passe through the *Gulf of Death*, before we can come to *Land*. There is a Land which is called *The Land of the living* ; and there is a Land which is called *The Land of Horror and Despair* : There is a *Two-fold Eternity* ; either of the *Blessed*, or of the *Cursed* : There is a *two-fold Life after Death* ; either in *Eternall joyes*, or *Eternall punishments*. It is good therefore in this *short Life*, to think upon that *Life which never shall have end*. It is good whilest we are on the way to think upon our *Journeys end*. It is good in *Time*, whilest we are sailing, to have an eye still upon our *Compass*, and think upon *Eternity*. To think upon *Eternity*, is a *Sovereigne Preservative* to keep us from falling into *Sinne*. To think upon *Eternall joyes*, sweetens the *salt and bitter waters* of *Sorrows and Afflictions*. To think
upon

Dedictory.

upon *Eternall punishments*, makes us not to set our hearts upon *Temporall Delights* and *Pleasures*. *Heaven* is even here on *Earth* in part enjoyed, whilst we *raise* up our *thoughts* to *meditate* upon it: And *Hell* may for ever be escaped, if by serious and frequent *thoughts* thereof, here in this life, we *descend* into it. Such *thoughts* as these moved *Drexelius* to write these *C O N S I D E R A T I O N S*, and me also to translate them. He wrote upon a *Generall subject*; And every man may challenge a *part* in it. What he wrote, he intended for a publick benefit; And so did I in the translation of it. I hope *He* and *His* shall find never the worse entertainment, because *He* is a *Stranger*, and come from beyond seas. It is the honour of our Nation, to be kind and courteous unto *Strangers*. He was commended unto me by a Traveller, a most religious and learned Gentleman (Be not angry with me, Mr. *Benlowes*, if I say, He was as like you as can be in every respect; For indeed he was) bred

The Epistle

and brought up in the *Romish Religion*, and sent beyond seas to be confirmed in it, but yet brought home again by divine Providence and restored to his *Mother the Church of England*, for the *Conversion*, I hope of many, singled out of all his kindred to be a most zealous *Protestant*, born to good *Fortunes*, and yet not given to *Pleasures*, wedded to his *Books* and *Devotions*, spending what some call idle time in the best company for the edifying himself or others; counting nothing good which he possesseth but onely that which he doth good withall; taking more care to lay out his money for the good of others, then others, in laying up money for themselves. To conclude, a Gentleman of whom I may most truly say. That his *Conversation is in heaven*, his *Discourse on things above*, and his *thoughts upon Eternity*. Upon such a mans commendation as this, I could not but take a liking to the party commended, and the more I grew acquainted with him, the
more

Dedictory.

more I liked him. It is the counsel
of *Horace*,

*Tu quem commendes etiam atque
etiam aspice : nè mox
Incuriant aliena tibi commissa pu-
dorem.*

Believe me, Mr. *Benlowes*, I have
had such experience of this party,
whom here I commend unto you,
that I dare confidently say, If you
entertain him into your service, you
shall never repent you of it. *Philip*
of *Macedon* appointed one every
Morning to salute him with a *Me-
mento* of *Mortality*. *Drexelius* his
office shall be, if you please, To be
your *Remembrancer*, and every
Morning, Noon, and Evening, to
round you in the ear with a *Me-
mento* of *Eternity*. But, I know
That is so often in your thoughts,
that you need not any to put you in
Remembrance of it. Neither yet
do I intend here, though I have a
fair occasion, to run over the *cata-
logue* of your *Christian Virtues*, spe-
cially that pair of *Christian twins*,

The Epistle.

your *Piety* and *Temperance*, with your *Charity* and *Bounty*. For the first, they that daily converse with you cannot but see how you converse with them. The other pair go along with you wheresoever you go, and though you desire to hide them, cannot be concealed: in speciall, many poor Scholars, godly and devout Ministers in the University and abroad, of severall Colledges, have had a feeling themselves of them, and cannot but make them conspicuous nay palpable to others. These shall praise you in your absence: for my part, I do not love to praise a man to his face. But if the *living* hold their peace, the *dead* shall rise up and praise you, I mean those many and excellent Books together with other rare monuments purchased at a great price, which without any solicitation at all, out of mere affection you bore to Saint Johns Colledge in Cambridge, where you were sometimes a Student, you have bestowed on their Library: Their Library, but the most magnificent work, and

Dedictory.

and *Eternall Monument* of the *Mæ-*
cenas of our age, *John Lord Bishop*
of *Lincoln*, and true lover of learn-
ing, and Patron of Scholars. And
now it appears, *Mr. Beulows*, that
you have lesse need of *Drexelius*
his service, then before. But how-
soever, I pray you, entertain him :
Let him have but the honour to
wear your *Cognizance*. And both
He and *I* will put it upon the file of
Thankfull Remembrance, and re-
gitter it for a singular act of your
Beneficence. Pardon my boldnelle in
this ; And command me in what
liberall service you please.

Ralph Wincerton.

From Kings Coll. :

June 1. 1632.



The Epistle to the READER.

IF any man more curious in censuring what is done for a common good, rather than studious himself to promote it, should question me for meddling in another mans profession, I might answer him in his own kind by way of question, as Menedemus in Terence answered Chremes finding fault with him, *Tantumne abs re tua est otii tibi, Aliena ut cures, eaque nihil quæ ad te attinent?* Hast thou so much leisure as to meddle with that, which nothing concerns thee?

But to satisfie thee (Courteous Reader) who intendest, I know, with the Bee to gather Hony out of this Garden of Eternity, and not Poyson with the Spider, I hold it fit to acquaint thee with the true occasion that moved me to translate this Book. No Divine I am indeed, neither

To the Reader.

neither yet can I be if I would never
so fain : I would I were but worthy
the name of a Physician ! But how-
soever, being destinated by the sta-
tutes of my private Colledge to the
study of Physick, in the first place I
thought good to spend some time in
Arithmetick, as being a necessary
instrument and help in my Professi-
on : In which I made some progresse,
passing from Numeration, Additi-
on, Subtraction, Multiplication Di-
vision, Reduction, To the Golden
Rule, or, the Rule of Three , The
Rule of Falshood , The Rules of
Proportion , and the Rules of So-
ciety, and the rest. But the know-
ledge of this cost me so dear, that I
was forced to leave the study of it :
For many nights together I was
constrained against my will to pra-
ctise Numeration oftner then I
would, telling the clock , and could
take but little rest. Whercupon I re-
solved with my self to leave the
Arithmetick School , and so I went
unto the Physick and Musick
Schools , imploring at one and the
same time the help of Hippocrates
and

To the Reader.

and the Muses. For at that time I turned the first book of Hippocrates his Aphorismes into Greek Verses, hoping to procure rest by Physick, and the Musick of Poeticall Numbers; by which I found some rest indeed (And therefore since I have well nigh finished at spare hours the other six Books, which, if God permit, may ere long see light.) But though I found some rest, yet I did not sleep so soundly as at other times. So I left the Temple of Hippocrates and the Muses, and betook my self unto the Sanctuary to learn of David divine Arithmetick, which consisteth in the due numbering of the dayes of this short life, by comparing them with the years of Eternity: And so I fell upon translating this Book of Eternity. And this I found by daily experience to be the best Hypnoricon that ever I used; for it brought me to my rest better then if I had taken Diacodion. Thus I found the old saying true, Where Philosophy ends, there Physick begins: and where Physick ends, there Divini-
ty

To the Reader.

ty begins ; which I interpret thus
(as I found it true by experience)
When Philosophy by accident had
done me harm, and Physick could
do me little good, I found perfect
help in Divinity. And having
found so much good by this Book my
self. I could not be so envious as not
impart it unto others for a Sove-
reigne Medicine, to procure quiet
sleep. Neither is it good for that one-
ly, (but farre unlike to other medi-
cines, which are onely good for some
one disease, and falling into unskil-
full hands oftentimes do more harm
then good) it is a Medicine fitting
All Ages, Complexions, Condi-
tions, Places, Parts, Diseases Spi-
rituall and Corporall whatsover :
It is a Medicine Preservative, Cura-
tive, Restaurative: It is an Antidote
against the poyson of sinne : It is
Dictamnum to drive out the fiery
darts of Satan : It is Catholicon to
purge out all ill humours : It is bet-
ter then Exhilarans Galeni, to
cheare the Heart oppressed with
Melancholy : It is an Acopon for
all wearinesse, an Anodynon for all
pains,

To the Reader.

pains, a Panchreston profitable for all things, or All-good. It is Panacea, Hearts-ease, All-heal. It is a rich Treasury for English men, A store-house for the diseased, and The ready way to long life, even to blessed Eternity. Let no man now challenge me for usurping another mans office, or trespassing upon Divines; I cannot see but Divines and Physicians may well agree together: Both are busied about curing of Diseases either Spirituall or Corporall: And here is a Medicine for both. Take it and use it, Christian Reader; And thou shalt find by thine own experience that it hath all the virtues above mentioned. So I commend thee to the Physician both of Body and Soul, and heartily desire thy Temporall and Eternall Health and Welfare.

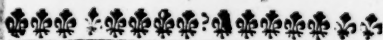
Ralph Winterton.

From Kings Coll.

June 1. 1632.



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Upon this Book of *Eternity*.

TO reach *Eternity* our thoughts first climbe
On the successive steps and stairs of *Time*,
And, What is *Time*? It is by Poets call'd,
And by most Painters represented bald:
But Poets and the Painters are too bold,
For *Time* was never yet a Minute old:
Nor yet God *Saturn*-like doth it devour
The issue which it breeds: For every hour
Were then a Murderer. But while we strain,
And all created natures for to gain
Time to their inch of Being; in the strife
They quite burn out the Taper of their life.
But what's *Eternity*? Good Reader look,
Not on my Verses, but upon this Book:
Which I do wish (and yet no harm) may be
To all *relaxing*, Stationer, but to thee.

Richard Williams.

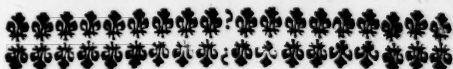
Look on the *Glasse* of mans Mortality,
Behold the *Mirror* of *Eternity*.
This Book is both: Herein behold thy face:
It waxeth old: thy *Glasse* doth run apace.
It is appointed all men once to die:
And after death succeeds *Eternity*. (hence
This *Life's* no *Life*, which *Time* doth compre-
But that's true life indeed, which knows no end
This Book will teach thee so to live and die,
That thou maiest live unto *Eternity*.

Thomas Gouge.

THIS Book's a *Nautick chard*: which kept in Eye
Doth point at th' Haven of blest *Eternity*.
(O blessed Haven!) At which if thou wouldst
land
Let not this *chard* depart out of thine hand.

S. I.





The Contents .

The first Consideration.

What *Eternity* is.

Chap. I.	Page.
W hat men of former times have thought of <i>Eternity</i> , and how they have represented it.	4
II. The secret sense and meaning of Scripture is unfolded.	16
III. Why the place of <i>Eternity</i> is called a <i>Mansion</i> .	22

The second Consideration.

In what things Nature representeth <i>Eternity</i> .	27
I. What things are <i>Eternall</i> in Hell.	31
Why Hell is <i>Eternall</i> .	37
III. Other motives to the Consideration of <i>Eternity</i> drawn from Nature.	42

The third Consideration .

Wherein the old Romans principally placed their <i>Eternity</i> .	47
I. How farre the Romans have gone astray from the true way of <i>Eternity</i> .	61
	I I. A

The Contents.

Chap.	Page.
II. <i>A better way then the former which the Romans followed to Eternity.</i>	71
III. <i>That the way of Eternity is diligently and carefully to be sought after.</i>	85

The fourth Consideration.

How holy <i>David</i> meditated upon <i>Eternity</i> , and how we should imitate him.	97
I. <i>Divers Admonitions to think upon Eternity.</i>	103
II. <i>That Eternity transcends all numbers of Arithmetick.</i>	106
III. <i>What effect and fruit the consideration of Eternity bringeth forth.</i>	114

The fifth Consideration.

How others, even wicked men themselves have meditated upon <i>Eternity</i> .	123
I. <i>The comparisons of mans labours and the Spiders one with another.</i>	133
II. <i>What is the best question in the world.</i>	138
III. <i>How God punisheth here that he may spare hereafter. A strange example.</i>	142
The	

The Contents.

The sixth Consideration.

How the holy Scripture in many places teacheth us to meditate upon *Eternity*. 149

I. *The answer of the holy Fathers and the Church about this.* 152

II. *Clear testimonies of divine Scripture concerning Eternity.* 169

III. *This life, in respect of that which is to come, is but as a drop to the Ocean.* 176

The seventh Consideration.

How Christians use to paint *Eternity*. 190

I. *Christ inviting.* 195

II. *Adam lamenting.* 197

III. *The Raven croking.* 202

The eighth Consideration.

How Christians ought not onely to look upon the Emblemes and Pictures of *Eternity*, but come home and look within themselves, and seriously meditate upon the thing it self. 225

I. *Eternity*

The Contents.

Chap.	Page.
I. Eternity doth not onely cut off all comfort and ease, but even all hope also.	232
II. Eternity is a Sea and a three-headed Hydra; It is also a fountain of all joy.	237
III. How sweet and precious the taste of Eternity is.	244

The ninth Consideration.

Seven Conclusions about these Considerations of *Eternity*. 259. 265. 268:
272. 274. 280. 284.

I. The Punishments of Eternall death.	299
II. The reward of Eternall life.	313
III. The Conclusion of all.	331

CONSI-

The word of God moſt High. is the
 Fountain of wiſedome. & her wayes
 are everlaſting commandements. *Lam. 3. 6*



The infant playes with Fate & Nature,
 the fool with CTEPNITIE: but & wiſe
 man ſhall have deniſion over the ſtarres.



Considerations

upon

ETERNITY.

The first Consideration.

What Eternity is.

Simonides being asked by Hiero King of Sicile, *what God was*, desired one day to consider upon it: And after one day past, having not yet found it out, desired yet two dayes more to consider further upon it: And after two daies, he desired three: and to conclude, at length he had no answer to return unto the King but this, That the more he thought upon it, the more still he might: For the further he busied himself in the search thereof, the further he was from finding it. The

Cicero Lib. 1. de Nat. Dcor.

B thing

think that we are here now to consider upon, is *Eternity*: And the first question that offers it self unto our consideration, is, *What Eternity is.*

Lib. 5.
de cons.

Boetius saith, That it is altogether and at once the intire and perfect possession of a life that never shall have an end. And let no man take it ill, if we say, that it cannot be known, and that the more we seatch into it, the more we lose our selves in the search of it. For how can that be defined which hath no bounds or limits? If any man urge us further, and desire us to shadow it out at least by some, though obscure, description: Our answer is, That it may easier be done by declaring what it is not, rather then what it is; so doth *Plato* concerning God.

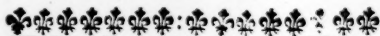
In Ti-
mo.

What God is (saith he) *that I know not: what he is not, that I know.* So *Augustine* Bishop of Hippo in his sixty fourth Sermon upon the words of our Lord, describeth that true beatitude which is in Heaven, by removing from it the very thought of all evil. *We may more easily find,* saith he, *What is not there, then what*

what is. In heaven there is neither grief nor sorrow, nor penury, nor defect, nor disease, nor death, nor any evil. So may we say concerning Eternity. For whatsoever in this life we either see with our eyes, or let in by our other outward senses, this is not Eternall. For the things 2 Cor. 4. 18. that are seen, saith S. Paul, are temporall, but the things which are not seen, are Eternall. Hence every man may say, this my joy, these my pleasures and delights, this treasure, this honour, this stately building, this life of mine, all is Transitory, nothing Eternall. A man can point at nothing which shall not perish and have an end. Indeed the ignorant multitude use to speak after this manner, This structure is for Eternity, this monument is everlasting. And the impatient man is wont to complain that his pains are without end. But these Eternities are very short, and a man may easily in words comprehend them: Say what thou canst of the true Eternity, thou must needs come farre short of it; So saith In Psal 63. Augustine, Thou sayest of Eternity

In Affe-
pio.

whatsoever thou wilt: But therefore thou sayest whatsoever thou wilt, because thou canst not say all, say what thou wilt: But therefore thou must needs say something, that still thou mayest have something to think which thou canst not say. Trismegistus saith, That the soul is the Horizon of Time and Eternity: For, in that it is immortall, it is partaker of Eternity: and in that it is infused by God into the body, it is partaker of time. But before we proceed any further, for orders sake let us see what men of former times Romans, Grecians, Egyptians, and others have thought of Eternity. For they acknowledged it for certain, and represented it divers wayes.



CHAP. I.

What men of former times have thought of Eternity, and how they have represented it.

First of all, they have represented Eternity by a Ring, or a Circle, which hath neither beginning nor ending,

ending, which is proper onely to
Gods Eternity. Seeing therefore
 that God is *Eternall*, and his du-
 ration is properly called *Eternity*;
 the *Egyptians* used to signifie God
 by a *Circle*. And the *Persians*
 thought they honoured God most,
 when going up to the top of the
 highest tower, they called him the
Circle of heaven. And it was a cu-
 stome amongst the *Turks* (as *Pieri-*
us teacheth at large) to cry out eve-
 ry morning from an high tower,
God alwayes was, and alwayes will
be; and then to salute their *Maho-*
met. The *Saracens* also used to call
 God a *Circle*. *Mercurius Trismegi-*
stus, whom I named before, the most
 memorable amongst *Philosophers*,
 (who wrote more books then any
 mortall man beside, if we may be-
 lieve *Seleucus* and *Meneceus*) said,
 that God was an intellectual *sphere*
 whose *centre* is every where, and
circumference no where: because
 Gods Majesty and immensity are
 terminated no where. For this cause
 the *Ancients* built unto their gods,
 Temples, for figure round. So *Numa*

6 *The first Consideration*

Pompilius is said to have consecrated to *Vesta* a round Temple at *Rome*. So *Augustus Cesar* in the name of *Agrippa* dedicated to all the gods a round Temple, and called it *Pantheon*. Hereupon *Pythagoras*, to shew Gods Eternity, teacheth his scholars to worship him, turning their bodies round about. And there was a statute made by *Numa*, (as *Brissinius* witnesseth) That they which were about to worship God, should turn themselves round. Therefore God is, according to the Antients, a Circle, but a Circle without a Peripherie or circumference, whose Centre is every where: because God is the beginning and end of all things. Whereupon *Job* most justly cries out, Behold, God is great, and we know him not, neither can the number of his years be searched out.

Job 36.
26.

Again, they have represented Eternity by a Sphere and a Globe. Therefore *Faustina* the Emperesse had money stampt after this figure and superscription; There was a Globe on which the Emperesse sate stretching forth one hand, and holding

ing

ing in the other a *Sceptre* with this description, ETERNITIE. Hence it was that many of the Ancients thought the world to be *Eternall*, because it was *Round* : whom S. *Basil* answers very fitly, *Let the world be a Circle but the beginning of the Circle, is the Centre.*

In the third place they have represented *Eternity* by a *Seat* : by which is signified *Eternall rest*. The *Nasamones* a certain people of *Africa*, for the most part did not onely breathe out their last, sitting upon a seat, but also desired to be buried after that position, as having then attained to *Eternity*, and a long cessation from all their labours: As in many places at this day Kings and Emperours are found sitting in vaults under earth in silence and mourning majesty. And it was usuall with the *Romans* to support with such like the molten statues of their deceased Emperours, as having then the fruition of *Eternity*. Some there are that thus reason with themselves oftentimes. Behold ! I have been a long time held and op-

pressed with cares and labours : But now why do I not take some respite ? why do I not make some pause ? why do I not rest from my labours ? I have laboured long enough : let others labour as much as I have done ; for my part i'll rest now, and take mine ease. So they set up their seats, and promise unto themselves dayes of rest. But (alas !) they are of no long continuance : They set up their seats and embrace their ease ; but neither in due time nor place. Oh ! how truly and devoutly doth that golden Booke of the Imitation of Christ give us a pull by the ear, in these words !

Dispose and order all things according to thine own will, and the lust of thine own eyes, and yet thou shalt never find, but thou shalt alwayes suffer one thing or other, either willingly or by constraint, and so thou shalt alwayes find a crosse. The whole life of Christ was a Crosse, and Martyrdome : and dost thou seek rest and pleasure ? Therefore we must set up our seat in heaven, and not here, for here amongst so many

Xenopis
lib. 1.
cap. 12.

many troubles it can never stand quiet ; and though all other things should spare it, yet death at length will overturn it. There is no true rest to be hoped for, but that which is *Eternall*. But if there be any rest in this life, this is it, For a man to commit himself, and all that is his to the will of God, to put his whole trust and confidence in him, and to account all other things beside, but vain. So we are taught in *Ecclesiasticus* ; *Trust in God, and abide in thy place.* Without this rest of the soul all other things are mere troubles, a mere sea of tempestuous waves, and the very presence of hell. But I return to the Ancients.

*Eccles.
II. 11.*

In the fourth place, they have represented *Eternity* by the *Sunne* and the *Moon*. The *Sunne* reviveth every day, although it seems every day to die, and to be buried : It alwayes riseth again, although every night it setteth. The *Moon* also hath her increase after every wane. *Catullus* hath pretty verses to this purpose.

*In Hen.
deca syll*

10 *The first Consideration*

*The Sunne doth set ; the Sunne doth rise
again.*

*The day doth close ; the day doth break
again.*

*Once set our Sunne ; again it riseth ne-
ver.*

*Once close our day of life, it's night for
ever.*

In hell there is *Eternall night* but without sleep : There they sleep not, because they slept here , where they should have watched : there they watch, because here they slept in their sinnes : indeed not long, but longer they would if they could, yea *Eternally*. But it is farre otherwise with those that are in heaven : For a perpetuall light shall shine forth to the Saints, and *Eternity* of time : there, is rest ; there, is pleasure after long labours and watchings.

In the fifth place they have represented *Eternity* by the *Basilisk*. The *Basilisk* is the most venomous of all creatures , and it alone of all others (as *Horns Niliacus* saith) cannot be killed by humane force ; yea, it is so virulent , that it killeth herbs with the very breath of it,
that

that it puts to flight all other creatures with the hissing of it, and that it makes all birds suddenly silent, upon the first presence of it *Alianus* reports, that in the desert of *Africa*, a certain beast fell down being tired, and that the Serpents came together, as it were to a feast, to devour the carcase, and that they presently ran all away and hid themselves in the sand upon the sight of the *Basilisk*. *Eternity*, whether of joy or of torment, cannot be shortened or diminished, much lesse taken away or avoyded. Neither is it strange, if it affright all that are in their right wits, with the very thought of it. Infinite are the windings of this *Basilisk*; unmeasurable, and untwinable are the *Orbs* and *Circuits* of it. Oh Dragon to be trembled at! Let us divert a little to our selves. It comes to passe sometimes when a man descends into himself, and rips up his conscience by confession, that he finds many Serpents nests, and whole broods of vipers, and thereupon much marvelleth in himself, saying, Whence
is

is there so much venime in my breast? Whence are so many fat Snakes, so many grievous and deadly finnes? Whence is there so great an host of Lizards? whence so many filthy and lustfull cogitations? I am afraid my self: at such a numerous and pestilent brood. But marvell not; we shall easily shew thee the cause thereof. A moist and a rude place is very apt to breed Serpents. Lo then, there is a double cause, The moysture of the place, and the negligence of them that should look to it. So it is in the soul of man: If we spend all our care upon our body, handling it delicately, feeding it daintily, pampering it with feasts, and effeminating it with pleasures: it must needs be confessed that the soul the inhabitant thereof hath her dwelling in a moist place. Adde hither slothfulnesse, and neglect of divine duties: Let no care be had at all of salvation; so the body be sound, and it goeth well with it, let no regard be had what happens to the soul: Let confession of finnes be seldome made unto God, and
when

when it is, but in a negligent manner: what marvel then, if a multitude of Serpents, and poysonous vermine breed there? But (O good Christian brother) Let the *Basilisk* enter into thy breast, that is, the cogitation of *Eternity*, and thou shalt presently perceive that these venomous beasts shall soon vanish away. Thou confessest that thy heart doth abound with these snakes: It is a sign therefore thou seldome thinkest upon *Eternity*. Amend therefore, and now at length begin to think upon this with thy self, *That which delighteth is but Momentary, but that which tormenteth is Eternall.*

In the sixth place, they have represented *Eternity* after this manner. There is a *vast den*, full of horror: round about which a *Serpent* winds it self, and in the winding bites it self by the tail. At the right hand of the den stands a *young man* of a beautifull and pleasant countenance, holding in his right hand a *bow* and *two arrows*, and in his left hand an *Harp*: In the very entrance

trance of the den sits an *Old man*
 opposite, and having his eyes very
 intent upon his *Table-Book*; accord-
 ing as the celestiall globe by its mo-
 tion, or the young man standing
 by, dictates unto him, so he writes.
 At the left hand of the den sits a
grave matrone, gray-headed, and ha-
 ving her eyes alwayes busied. At the
 mouth of the den there are *four*
stairs, each higher then other: The
 first is of *Iron*, the second of *Brasse*,
 the third of *Silver*, and the fourth of
Gold. On these are little children
 running up and down and playing,
 and never fear the danger of fal-
 ling. This is the *Picture*: The
 meaning is this: the *Den* signifies
 the incomprehensibility of *Eterni-
 ty*: The *Serpent* that twines it self
 about it, *Time*: The *young man*,
God; in whose hand is *Heaven*,
Earth, and *Hell*. On *Earth* and in
Hell are the *Arrows* of the Lord
 fastened; but in *Heaven* there is no-
 thing but *Joy* and the sounding of
 the *Harp*. The *Old man* is *Fate*, or
 rather, that which God hath de-
 creed from all *Eternity*: The *Ma-
 trone*,

throne, *Nature*. The *Stairs*, distinct *Times* and *Ages* : The *Children* running up and down the stairs, do signifie things created, especially *Man*, who is sporting in matters of *Salvation*, and playing and jesting in the very entrance of *Eternity*. Alack ! Alack ! O mortall men, we have played too long amidst these dangers: we are very near unto *Eternity*, even in the very entrance of it, whilst we live : Let but death lightly touch us, and we are presently swallowed up of *Eternity*. Death need not use any great power, or fight long against us : we are thrown down headlong in a moment, and tumble down these stairs into the *Ocean* of *Eternity*. Bethink your selves well, you that play upon these stairs and think upon any thing rather than upon *Eternity* ; It may be *to day* or *to morrow* you may be translated from *Time* to *Eternity*.

CHAP. II.

*The secret sence and meaning of
Scripture is unfolded.*

AFTER the Chapter of the *Type* and *Picture* of *Eternity*, the holy Scripture of divine truth shall not unfitly follow. When *Nebuchadnezzar*, King of *Babylon*, had cast the three Hebrew children into the fiery furnace for refusing to obey his impious command, the flame is said to have ascended nine and forty cubits above the furnace. A strange thing: but not without a Mystery. What: Did any man accurately measure the height thereof? Did any man ascend and apply unto it a rule, to take the just measure of it? was it just nine and forty cubits, neither more nor lesse? Why not fifty? For we use to number thus: Twenty thirty, forty fifty, though the number be somewhat more or lesse. Here in this place there wants but one of fifty. Surely there is a Mystery in it, and some secret meaning. The number of fifty was wont to signifie the year of
Jubilee.

Jubilee. But the flames in the fiery
fornace of hell, although they rage
both against body and soul, and in-
finitely exceed all the torments of
this life, yet they shall never extend
so farre as the year of grace and
Jubilee. In hell there is no year of
Jubilee, no pardon, no end of tor-
ments. *Now*, *now* is the time of
Jubilee, not every hundred or fifty
years, but every hour, and every
moment. *Now* one part of an hour
may obtain pardon here, which all
Eternity cannot hereafter. *Now* is
the time, that in one little and short
day we may have more debts for-
given us, then in the fire of hell in
all years and times to come here-
after.

Let us adde hither another ex-
plication of divine Scripture: When
the people of God did passe over
Jordan, the waters which came ^{Josh. 3.}
down toward the sea of the plain ^{16.}
(which is now called the dead sea)
failed, untill there was none left.
And in *Ecclesiasticus*, it is said, ^{Eccles. 2}
There is that buyeth much for a lit- ^{20. 12.}
tle. These two testimonies of Scri-
pture

true *Galfrid* joyneth together, and thereupon discourseth thus: If *Eternall* bitterness be due unto thee, and thou maist escape it by tasting of *Temporall*, certainly thou hast redeemed *much for a little*. I confesse, it is a sea indeed in which thou failest, but yet a *dead sea*: And how much art thou bound to give thanks unto God, who, whereas thou hast deserved to be overwhelmed in the salt, roaring, and unnavigable sea, hath of his great mercy towards thee suffered thee rather to sail in the *dead sea*, (O blessed change!) that so by the *dead sea* thou mayest passe into the *land of the living*! This Writer compares all the *adversities* of this life to the *dead sea*, and *Eternall* punishments to the *salt*, and *unnavigable sea*. No man can escape both. He must needs sail in the one, or in the other. What dost thou, O man? (cries out *S. Chrysostome*) Art thou about to ascend up to heaven, and dost thou ask me whether there be any difficulties by the way? Whatsoever we do, this *dead sea* we must

must passe over : we may, if we will, arrive at the haven of Tranquillity, and Eternall happinesse. *The word of God most high, is the fountain of wisdom, and her wayes are everlasting commandments.* Through this dead sea there is no other way into the region of the living, but the way of Gods commandments. We have a most clear place of Scripture for it : *If thou wilt enter into life, keep the commandments.* This is the onely way to Eternity. If a man shall ask a Divine of our time this question, *What is Eternity?* His answer will be, It is a Circle running back into it self, whose Centre is *Alwayes*, and Circumference *No where*, that is, which never shall have end. *What is Eternity?* It is an *Orb* every way round, and like it self, in which there is neither beginning nor end. *What is Eternity?* It is a wheel,

A wheel that turns, a wheel that turned ever :

A wheel that turns, and will leave turning never.

What is Eternity? It is a year

con-

Ecclesi.

1. 5.

Matth.

19. 17.

cornel.

à Lapid.

Voluntat,

et vol-

untat in

omni vo-

luntatis

et unum.

continually wheeling about, which returns again to the same point, from whence it began, and still wheels about again. *What is Eternity?* It is an *ever-running fountain*, whither the waters after many turnings flow back again, that they may alwayes flow. *What is Eternity?* It is an *ever-living spring*, from whence waters continually flow, either the most sweet waters of *Benediction* and blessing, or the most bitter waters of *Malediction* and cursing. *What is Eternity?* It is a *Labyrinth* which hath innumerable turnings and windings, which alwayes leads them round that enter in, carrying them from turning to turning and so losing them. *What is Eternity?* It is a *pit without bottom*, whose turnings and revolutions are endlesse. *What is Eternity?* It is a *Spirall Line*, but without beginning; which hath circles and windings one within another, but without ending. *What is Eternity?* It is a *Snake bowed back unto it self* orbicularly, holding the tail in the mouth, which in its end doth again

again begin, and never ceaseth to begin. *What is Eternity?* It is a duration alwayes present, it is one perpetuall day, which is not divided into that which is past, and that which is to come. *What is Eternity?* It is an age of ages, as *Dionysius* saith, never expiring, but alwayes like it self, without changing. *What is Eternity?* It is a beginning without beginning, middle, or end. It is a beginning continuing, never ending, alwayes beginning: In which the blessed alwayes begin a blessed life, and alwayes abound with new pleasures: In which the damned alwayes die, and after all death and struggling with death, alwayes begin again to die, and struggle with death. As long as God shall be God, so long shall the blessed be blessed, so long shall they reign and triumph: so long shall the damned also fry in hell, and yelling cry, *We are tormented in this flame*, being still to be tormented and tortured for ever.

CHAP. III.

*Why the place of Eternity is
called a mansion.*

JOH^N, *Patriarch of Alexandria*,
a very devout and godly man, was
often wont to go to visit the sick, &
took with him for his companion
Troilus a Bishop, which had more
care of his money, then of the sick.
The *Patriarch* whispered him in
the ear and said, I pray thee, bro-
ther, let us help the friends of
Christ: whereupon *Troilus* like a
crafty companion concealing the
disease of his mind, to wit, his covet-
ousnesse, bad his servants give to the
poor, all the money which at that
time he had about him to buy other
things withall. Not long after, it
happened that he fell into a Fever
which his covetousnesse had caused:
whereof the *Patriarch of Alexan-
dria* hearing, and easily guesling at
the cause of his disease, went to visit
him, and carried with him as much
silver, as he had not long before
given to the sick: and after a little
conference had with him, he said
thus,

thus, I did but jest with thee the other day, when I wished thee to bestow something to the relief of the sick; and it was because my servant had no money about him. But behold here in good earnest, I restore unto thee the money which thou laidst out for my sake, and I thank thee for it. When *Troilus* saw the money told, his fever began to leave him, and his heat to abate, and in ever part he found himself much better: whereupon finding himself gather strength, he rose up to dinner, and sat down at table. About noon-tide when dinner was ended, and the Table removed, he went to sleep, and sweetly took his ease, and dreamed that he saw a very stately edifice, and on the *frontispiece* thereof over the gate, this inscription, *Mansio Aeterna & Requies Troili Episcopi*: In English thus, *The Eternall Mansion and Resting-place of Bishop Troilus*. He was very much delighted with this dream. But not long after he had another vision that troubled him. For there came one with a company

pany of workmen, and gave them a strict charge, saying, Take away that Inscription, and put this in the place thereof, *Mansio Aeterna & Requies Joannis Archiepiscopi Alexandriae, empti libris triginta argenti*: In English thus, *The Eternall Mansion and resting-place of John Archbishop of Alexandria, which he bought for thirty pounds*. With this vision he was very much affrighted: but he made a very good use of it. For presently of an hard and covetous man, he became liberall and charitable, especially to such as were in need. So much did the very dream of an *Eternall Mansion* prevail with him.

But oh ye rather blessed Mansions, and therefore blessed, because *Eternall*! Oh! how exceedingly doth Christ desire that we should loath and forsake these our tabernacles, and ruinous houses, and with earnest desire make haste unto those *Eternall Mansions*! In my Fathers house, saith he, are many *Mansions*. No man is kept back from thence but by himself. The place

place excludes no man : for it is exceeding large. Time shuts out no man : for there is a Mansion, and that Mansion is Eternall.

A Prayer.

O Eternall and mercifull God ,
O Eternall Truth , O true
Love, O beloved Eternity : So cure
our blindness, that by these present
and short sorrows we may be brought
to know, and to escape the future,
horrible, and Eternall punishments.
Direct us and teach us so to possesse
things perishing and Temporall ,
that finally we lose not the things
which are Eternall. Teach us so to
lament for our sins committed, that
we may escape Eternall punish-
ments. Teach us so to behave our
selves in the house of our pilgri-
mage, that we be not shut out of the
Eternall Mansions. Teach us so to
make our progresse in the way, that
at length we may be received into
our Countrey.

The perpetuall hills did bowe, His
wayes are everlasting. *Habar: 3.6.*



The Salamander, the Baghise, the Phoenix,
the golden ring, the fiery mountain may
here upon can be put us in hande of **ETER-**
NITIE: but onely blessed **ETERNITIE**.
can make us eternall in heaven.



THE SECOND CONSIDERATION

upon

E T E R N I T Y.

*In what things Nature repre-
senteth Eternity.*

THE Idolaters themselves therefore have acknowledged an *Eternity*, such as it was, and have described it also by certain signs: For God hath manifested it unto them, *so that they are without excuse.* How much dearer *Rom. 1. 20.* therefore, and in what great esteem ought the consideration thereof to be amongst all Christians, to whom *Eternity* is better represented, and in a more lively manner! *Therefore thou art inexcusable,* *Rom. 2. 1.* O man, *whosoever thou art,* that being often put in mind of *Eternity*, dost as often let it slip
C 2 out

out of thy memory. Thou hast often in thy sight and before thine eyes, *Rings* and *Circles*, *Spheres* and *Globes*, *Sunne* and *Moon*: If thou lookest upon any of these, they will put thee in mind of *Eternity*. Nature her self, like a good mother hath exposed them to publick view, that when we see them, or hear of them, we might be invited to meditate upon *Eternity*.

Lib. 21.
De Civit.
cap. 5.

Solinus reports that there is a stone in *Arcadia* called *Asbestos*, which being once set on fire doth continually burn: wherefore in times past they were wont in Temples and Sepulchres to make lamps of it: of which *S. Augustine* maketh mention. I adde, that *Pliny*, *Volaterranus*, *Dioscorides*, and many others tell strange wonders of a certain kind of *Line*, or *Flax*, which is called by divers names: for some call it *Linum Asbestinum*, others *Garystium*, others *Indicum*, and others *Linum vivum*.

This is not only not consumed by fire, but also is purged and cleansed: wherefore the dead bodies of Kings here-

heretofore, when they were to be put into the fire and to be burned, used to be wrapped about with a linnen-cloth made thereof, to keep their ashes from confusion, and to distinguish them from others. Of such Flax Nero had a Towel, which he esteemed of more price then gold and precious stones. Behold! Nature her self like a *Mistresse* and Guide leadeth thee by the hand, and pointeth thee to a thing which the fire hath no power to consume. So shall all the damned burn, but never shall burn out: They shall alwayes burn, but never be consumed: They shall seek for death in the flames, but shall not find it. Therefore justly doth one cry out, *Oh wo Eternall, that never shall have end! Oh end without end! Oh death more grievous then all death; alwayes to die and never to be quite dead!* So saith divine *Isaiab*, *Their fire shall never be quenched.* And the Angel in the *Revelation*, *They shall desire to die: and death shall flee from them.*

In Man
volog.
sapien.

Isa. 66
24.

Rev. 9.

That the *Salamander* for a little
C 3 time

30 The second Consideration

time can indure, and live in the fire, beside *Aristotle, Pliny, Galen, Elian, Dioscorides, S. Augustine* also himself believed. This creature is very cold, and is generated of showers: The sunne and drought are death to it: Therefore, according to *Pliny*, it indures in the flame like ice. Of the skin thereof, lights are made for perpetuall burning lamps. God, who made the *Salamander* of Earth and Clay, hath of his goodnesse formed Man, though of the same matter, yet of a more excellent and noble nature. He

Psal. 8. hath made him a little lower then
5. the *Angels*. He hath assigned unto him after this life the fellowship of the same Kingdome with the *Angels*. But man being in honour had

Psal. 49.20. no understanding, and was compared unto the beasts that perish. By his own malice he made himself such a *Salamander*, that must alwayes live, or alwayes die in *Eternall* flames. In those fiery prisons of Hell all things are *Eternall*; but these six things especially.

CHAP. I.

*What things are Eternall
in Hell.*

THe damned himself is *Eternall*,
and dyeth not. No man can
make an end of himself, or another.
*They shall seek death, and shall not
find it.* Yea the very desire of death,
inasmuch as their desire cannot be
satisfied, shall greatly increase their
torment. 1. Revels
9. 6.

The prison it self is Eternall: It
can never fall to ruine, it can never
be broken down, it can never be
dugged through. It is barred up
with Rocks and mountains: The
Locks and Barrs are so firm and
strong, that none can get out. If
any of the damned should by Gods
permission before the day of judge-
ment come out from thence, yet
still he should carry an Hell about
him, and never be free from tor-
ment. 2.

The fire there is Eternall. Christ
himself in *Matthew* saith as much
expresly; *Depart from me ye cur-
sed into everlasting fire, or fire* 3. Matth.
25. 41.

32 The second Consideration

Eternall, Dost thou hear this word, *Eternall*? The anger of the Lord doth kindle this fire, and it shall never be put out. To this beareth *Isaiah* witnesse, saying, *The breath of the Lord like a stream of brimstone doth kindle it*, it shall burn night and day, and *shall not be quenched, the smoke thereof shall ascend up for ever and ever*. *Eternall punishment* and *Eternall life* are *Relates*, as *S. Augustine* speaketh; and *Relates* are of like continuance: To say therefore, That *Eternall life* shall be without end, and *Eternall punishment* shall have an end, is very absurd. Who therefore will deterre his conversion!

Isai.
30. 33.
Isaiah
66. 24.
Revel.
14. 11.

Lib. 12.
De Ci-
uit.
cap. 23

4. As the things mentioned before are *Eternall*, so is the *Worm*, and conscience tormented with deep despair for the life past. *Their worm shall not dye*: So prophesieth *Isaiah*. The Poets of old translated this out of Holy Writ into their fables: For what is that *Tityus* of whom *Virgil* feigneth, That a flying *Vulture* every day gnaws and tears his *Liver*, which is every night

Isai.
66. 24.

night again repaired and made up, that every day the *Vulture* may have more prey to gnaw upon? What is the *Vulture*, but the *Worm* we speak of? and what is the *Liver*, but the *Conscience* alwayes gnawn and tormented?

To this *Eternity* of Hell be-
 longeth also the *last Sentence*, and
 the *last Decree* pronounced by
 Christ the Judge: A decree (alas!)
 irrevocable, immutable, *Eternall*.
 There is no *Appealing* from it; If
 the sentence be once pronounced
 by the mouth of this Judge, it
 stands irrevocable for all *Eternity*.
 In Hell there is no redemption,
 not any, no not any; but *Eternall*
 desperation. The blood of Christ
 when it was newly poured out on
 the mount of *Golgotha*, though of
 infinite efficacy for satisfaction,
 yet reached not unto the damned.
 If the yoke of the Lord (saith Saint
 Bernard) be a yoke of Repentance,
 you think that in it self it is not
 sweet: But this you must know,
 That it is most sweet, if it be com-
 pared with that fire of which it is
 said,

34 *The second Consideration*

Mat. 23. said, Depart from me ye cursed into
41. everlasting fire.

The Punishment or Pain of losse also, as they call it, is *Eternall*, being the privation of the sight of God for ever, which together with all the other torments of the damned, shall never have end: because there can be no place for satisfaction. For although these torments shall continue infinite millions of years, yet there shall not one day, no nor one hour, no nor so much as a moment of rest and respite be granted. There shall be vicissitude and variety of torments, but to their greater pain and grief. Christ often foretold it by *Matthew* in plain words, *The children of the kingdome shall be cast out into utter darknesse; there shall be weeping and gnashing of teeth: weeping, for heat; and gnashing of teeth, for cold.* How then can man be so forgetfull of himself and God? How can he so degenerate into a beast? Yea rather, how can he become like a rock, or a stone, so senselesse, as, when he shall think upon

upon the unsufferable and unutterable tormments of Hell, which never shall have end, then not to fear, and tremble, and say with himself thus? I am for certain in the way to *Eternity*, and I know not how soon I may come to my journies end: I sit on the stairs of *Eternity*, and every little thrust is ready to plunge me into the bottomlesse pit. But if it seem so grievous and intolerable for a man to lye, though but for one night, on a soft feather-bed, and never sleep or close his eyes, but to sigh and groan for pain in his head, or any other member, for the tooth-ach or for the stone: If the night seems long, and the day a great way off, and the sunne to slack his coming: And yet, as I said, he lyes upon a good feather-bed, and if he will have but a little patience, he may hope to find ease in the day, and help from the Physician: Alack! Alack! How intolerable shall it be, to lye night and day in the fire, for a thousand and a thousand and again, I say, a thousand years!

How

36 *The second Consideration*

How intolerable shall it be, there to watch, to hunger, to thirst, to burn, to be tormented extreamly in every part, and not to hope for any rest, or so much as a drop of cold water; but to be alwayes in despair, and so to fry and to be tortured for infinite millions of ages, and to be so farre from finding any end, as never to be able to hope for any end! There, saith *Thomas*, one hours punishment shall be more grievous, then an hundred years here in the most bitter punishment that can be. There is no rest, no consolation to the damned. *O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. Remember not the sins of my youth, nor my transgressions. Unless thou wilt have mercy, O God, I must needs perish.*

*De
Christ.
imitat.
lib. 1.
cap 24.*

*Psal.
6.1.*

*Psal.
25. 7.*

CHAP.

CHAP. II.

Why Hell is Eternall.

Here ariseth a question which is worthy to be known of all men, How it can be that God, who is good and mercifull, and whose mercy is over all his works, should notwithstanding punish even one mortall sinne, committed, it may be, in a moment, and in thought onely; how he should punish such a sinne, I say, for all *Eternity*, and so punish it, that it shall deserve still alwayes to be punished, and though millions of years be passed, yet it shall never be said, This sinne hath been sufficiently punished, it is enough, he hath made satisfaction for the wicked thought by which he hath offended God.

What then? hath God for one sinne, and that in thought onely, decreed the punishment of everlasting fire? What equality is there in this, For a *momentary* sinne, to appoint an *Eternall* punishment?

Why doth blessed *David* cry out?

Ob give thanks unto the Lord, for

be

Psa.

106. 1.

107. 1.

118. 1.

136. 1.

he is good, and his mercy endureth for ever. And why doth he repeat it twenty seven times, if God be so severe? To this *S. Augustine, Gregory, Thomas Aquinas*, and others answer, That in every mortall sinne the offence of its own nature is infinite, because it is an injury against the infinite Majesty of God. Again, He that dyeth guilty of a mortall sinne without repentance, doth as much as if he should sin *Eternally*: For if he might live *Eternally*, he would sinne *Eternally*: He hath not lost a will to sinne, but live in which to sinne, still being ready to sinne, if he might live still: So he doth not cease to sinne, but doth cease to live. Further it is to be considered, That a damned person can never make satisfaction, though he should pay never so much: For being an enemy, and not in favour with God, his payment is not worthy acceptation; seeing that he himself is not accepted with him: Neither indeed, to speak truly, can he be said to pay any thing: because he doth nothing, but suffers onely punishment.

punishments . and that against his will. We will make the matter yet more plain by a familiar example. Suppose a man should borrow of his neighbour a thousand crowns, and for the use thereof make over the rent of his house unto him for ever : It may be in twenty years he may thus repay the summe of money borrowed : but what then ? Is he fully discharged of all the debt ? Doth there remain nothing to be paid ? The principall remains still as due to be paid , as if there had been nothing at all paid. For this is the nature of such lones , that although the yearly use be paid, still the principalls remain intire, and due to be paid. So it is with the damned : For although they should pay never so much , yet they can never get out of debt. They are debtors still, and ever shall be. *The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them.* *Suetonius reports of Tiberius Cesar, that being petitioned unto by a certain offender to* *hasten*

Isa. 1. 31

Suet. lib.
3 cap. 6.

hasten his punishment, and to grant him a speedy dispatch, he made him this answer, *Nondum tecum in gratiam redii*, Stay Sir, You and I are not yet friends. Christ is a most just Judge, no Tyrant, no *Tiberius*: And yet, if one of the damned after a thousand years burning in Hell, should beg and intreat for a speedy death, he would answer after the same manner, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after a thousand years more, he should ask the same thing, he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. If after an hundred thousand years yet more, yea millions of years, he should ask again, again he should receive the same answer, *Nondum tecum in gratiam redii*, Stay, You and I are not yet friends. The time was, I offered to be thy friend; but thou wouldest not: yea, thy father; but thou wouldest not. I offered thee my grace a thousand and a thousand times; but thou reject-
edst

edst it. This I knew right well, and I held my peace, and further expected forty, fifty, sixty years, to see if thou wouldest change thy mind, and course of life: But there followed no serious or true repentance. *Thou hast set at nought all my counsell, and wouldest none of my reproof: Thou hast hated instruction, and hast cast my words behind thee.* Eat therefore the fruit of thine own wayes, and be filled with thine own counsels. *I will laugh at thy destruction for ever: neither shall my justice after infinite ages give thee any answer but this. *No dum tecum in gra iam redii.** Stay, *You and I are not yet friends.* O God which art in heaven! O sin which throwest men headlong into hell the hell of torments and into the bottomlesse pit of *Eternall pain!* But *righteous art thou, O Lord, & upright are thy judgments.* Just and right it is, that he which would not by repentance accept of mercy when it was offered, should by punishment be tormented, and have justice without mercy for ever.

Prov. I.

25.

Psalm.

50. 17.

Prov.

I. 26.

Psalm.

129.

137.

*Other motives to the consideration
of Eternity drawn from Nature.*

BUT I return to the school of *Nature* to consider further upon *Eternity*. There are found *hot Baths* in certain Mountains and Rocks, whose waters in running make such a noise and murmuring, that the diseased persons that resort thither for cure, if at their entrance into the *Bath* they do but imagine they hear muscall instruments and an Harmonious consort, they have their ears so dulled with the continuall noise thereof, that the Musick which at first was sweet unto them, becomes at length, by their imagination working upon it, very loathsome, and a torment unto them: But if they imagine they hear a drum, or any other loud sounding instrument, they at length grow almost mad with the noise thereof daily molesting and troubling them. From hence also we are led, as it were by the hand, to the consideration of *Eternity*. The weep-

weeping and wailing, yelling and crying which is heard at the first entrance of Hells mouth under those infernall mountains shall never cease, but shall torment the damned without end, and be no whit mitigated by time and long sufferance. But on the contrary, the blessed in Heaven shall without wearinesse hear the *Thrice Holy* sung, *Holy, Holy, Holy*; yea, and the more they hear it, the more they shall be delighted with the sound thereof. Christ in his conference with the woman of *Samarita* makes often mention of *Eternity*, and life everlastiag. *Whosoever drinketh* John 4.
of the water that I shall give him, 14.
shall never thirst: but the water
that I shall give him, shall be in
him a well of water, springing up
unto everlasting life. I would we
 did thirst with the woman of *Sa-*
marita after those waters, and ear-
 nestly pray for them! O Lord, give John 4.
me of this water, that I thirst not. 15.
 Give me, O Christ, though but a
 drop of this water, that is, *some*
thirst and desire after *Eternall* life.

In

44 *The second Consideration*

In the year after the Nativity of our Lord, fourscore and one (as *Suetonius*, *Dion*, and *Plinius Secundus* tell at large) on the first day of *November*, about seven of the clock, at the mountain *Vesuvius* in *Campania* there was an horrible eruption of fire, before which there went an unusuall drought, and grievous earthquakes. There was also heard noise under earth, as if it had been thunder. The sea roared and made a noise; the heaven thundred as if mountains had in conflict met together; great stones were seen to fall; the air was filled with smoke and fire mixt together; the Sunne did hide his head. Whereupon it was thought by many that the world was almost at an end, and that the last day was come wherein all should be consumed with fire: For there was such abundance of ashes scattered up and down over land and sea, and in the air, that there was much hurt done amongst men and cattle, and in the fields, that fish and fowl were destroyed, that two ci-
ties,

ties, the name of the one was *Herculanum*, and the name of the other *Pompeii*, were utterly ruined. These and such other *Caverns* in the earth, with *Precipices* and *fiery mountains* alwayes flaming, but never going out, are lively examples given us by God, to put us in mind of the fire of hell, in which the bodies of the cursed shall be alwayes burning, but never be burnt out. Concerning this you may reade *Tertullian*, *Minutius*, and *Pacian*. See, O man, how providently even Nature her self doth go before thee, and as it were leade thee by the hand to the contemplation of *Eternity*.

*Tertul.
Apol.
cap. 48.
Minut.
in OE.
Pacian.
De Penitent.
& confess.*

To conclude, This *Time* of ours carrieth with it some sign and print of *Eternity*. Nature fain would have us learn the thing signified by the sign, and take a scantling of *Eternity* by the little module and measure of time. It is the saying of Saint *Augustine*, *This is the difference* between things *Temporall* and *Eternall*: We love things *Temporall* more before we have

*In Sent.
Sent. 270*

have them, and esteem them not so much when we have them : For the soul cannot be satisfied but with true and secure *Eternity*, and joy which is *Eternall* and incorruptible. But things *Eternall*, when they are actually *possessed*, are much more loved, then before when they were onely desired and hoped for : For neither could *Faith* believe, nor *Hope* expect, so much as *Charity* and *Love* shall find when once we shall be admitted to possession. Why then doth not earth seem vile in our eyes, especially when we must ere long forsake it ? And why do we not with ardent desire lift up our eyes to Heaven where we shall inherit a Kingdome, and that *Eternall* !

Thou art weighed in the balances,
and art found wanting. Dan: 5. 27.



*That man regardeth not ETERNITIE,
who weigheth his money more
accurately then his life*





THE THIRD
CONSIDERATION
upon
ETERNITY.

*Wherein the old Romans principally
placed their Eternity.*

P*Linus secundus* thought those men happy, which either did *Epist. 2.
ad Taci.* things worthy to be wrote, or wrote things worthy to be read; but those men of all most happy, which could do both. So the *Romans* thought they might three manner of wayes eternize their fame, and transmit their names unto posterity. First they wrote many excellent things; *many* excellent indeed, but not *all*, not all chaste, not all holy: They committed to writing their own blemishes, their dishonest loves and filthy lusts; But this was no honest or
Kings

48 *The third Consideration*

Kings high way to *Eternity*. How many books have dyed before their Authours, and according to *Plato*, have been like unto the Gardens of *Adonis*, as soon dead as sprung up! They pleased not long which quickly pleased. But suppose the books of all the *Romans* should out-live time, and be alwayes extant, and exposed to publick view, yet they should not be able to give life unto their Authours.

Again, the *Romans* did not onely write, but also did many brave works worthy to be recorded by the pens of eloquent and learned men, and these works were of divers kinds. They sought *Eternity* in many things; but found it in nothing, as we are taught to believe. They were great (we do not deny it) in civill and warlike affairs, at home and abroad; admirable for their skill in Arts and Sciences: Magnificent and profuse in setting forth shews, and bestowing gifts: wonderfull even to astonishment for stately buildings,
Tombs,

Tombs, Vaults, Monuments, and Statues ; as you may gueſſe by theſe few particulars which I will briefly run over. *Augustus*, in his own name, and at his own proper charges, ſet forth Playes and Games four and twenty times, and at the charge of the common Treafury three and twenty times : And never an one of thoſe coſt him under two Millions and five hundred thouſand Crowns ; and this ſo great a ſumme of money, I ſay, was all laid out upon one ſhew. The very meanest and cheapeſt that ever *Augustus* ſet forth, came to a Million two hundred and fifty thouſand Crowns.

Nero guilded over the whole Theatre, the Ornamentals of the Tyring houſe and comicall implements he made all of gold ; to theſe you may adde ſquare pieces of wood or wooden Lots ſcattered amongſt the people, which had for their inſcriptions, whole houſes, fields, grounds, farms, ſlaves, ſervants, beaſts, great ſummes of ſilver, and many times Jewels a great number:

D

To

50 *The third Consideration*

To whomsoever lot fell any one of these, he presently received according to the inscription.

The same *Nero* for a Donative to a common souldier commanded to be told two hundred and fifty thousand crowns.

Agrippina Nero's mother caused the like summe of money to be laid upon a Table, thereby secretly reprehending, and labouring to restrain her sonnes profusenesse. Whereupon *Nero* perceiving that he was toucht, commanded another summe to be added as great as the former, and said thus, *Nesciebam me tam parùm dedisse, I forgot my self in giving so little.*

The same *Nero* entertained at *Rome* for nine moneths together King *Tiridates*, and was every day at cost for him twenty thousand Crowns, which came in 9 moneths to five millions and fourty thousand Crowns. And at his departure he gave him for a *Viaticum*, or to spend by the way, two millions and an half. What should I tell you of their stately and magnificent buildings?

Cali-

Caligula the Emperour made a bridge over an arm of the Sea, three miles long.

There were Temples in Rome four hundred twenty four, most of them very magnificent.

Domitian spent upon the sole guilding of the Capitol seven Millions.

On the stairs of the *Amphitheatre* which were made all of stone, there might sit very conveniently fourscore and seven thousand Spectatours, above, there might stand round about twelve thousand; in all, fourscore and nineteen thousand.

Beside many others there were twelve publick Baths made by the Emperour, where men might bathe gratis.

In the hot Baths of *Antoninus* there were of polished stone one thousand and six hundred seats, and there might so many men bathe themselves very conveniently.

In the Bath of *Hetruscus*, as *Pliny* saith, all was of silver, the passages for the water, the lips of

the Bath, and the very floor it self. But I passe to other things.

At *Rome* there were almost as many statues as men, of no worse matter then silver and gold, beside infinite others of Brasse, Marble, and Ivory.

Domitian had one of Gold in the Capitol, of an hundred pound weight.

Commodus and *Claudius* had also statues of Gold, each of them being of a thousand pound weight. *Claudius* had also in the place at *Rome* called *Rostra* another of silver. Hereupon there was a certain Officer appointed, who was called the Count of *Rome*, on whom there attended a great many souldiers continually, to guard and look to the great number of statues.

The way which is called *Appia* will exercise a nimble foot-man five dayes in running it over. It reacheth in length from *Rome* to *Capua*; so broad, that two coaches may meet, and never trouble one another; so solid and firm, as if
it

it were all of one stone, in no place loose or broken up. There were also more wayes like unto this. It is incredible what good Authours do write of their Conduits and Aqueducts.

Claudius the Emperour bestowed about one, seven millions of gold and an half, and there were maintained six hundred men with the onely keeping and looking to the waters. These were great works indeed, but the Authours thereof in part deserved reprehension for their inmoderate profuseness. There was at *Rome* one thing that surpassed their stately building; but, as for name, to say no worse, and to spare your ears, dishonourable and not fit to be named: They had certain vaults under earth built with arches, you may call them the sinks of the City (they called them *Cloacas*) running with water to carry away all the filth out of the City. Of these there were so many so large, and so long, that you may well reckon them amongst the wonders of the world,

world. I need not instance in any more: these which I have named are sufficient. He that is any thing conversant in Histories, or hath heard of the great power and wealth of the *Romans* in former ages, will easily believe my relation: if he will not believe me, let him believe the testimony of *Suetonius*, *Dion*, *Cassius*, *Pliny*, *Livy*, and others that have wrote of the *Roman Monuments*.

These things which I have reckoned up are very laudable in themselves. But they governed their Common-wealth so prudently, that in warre (for the most part) they were unconquerable, for Arts and Sciences excellent, for Virtue illustrious; insomuch that *Cyneas* an Ambassadour sent from *Pyrrhus*, a very eloquent and intelligent man, when he had all in vain solicited the City to make a league with his Lord and Master, which league could not stand with the honour of the *Romans*, upon his return told the King, That he thought the City to be a Temple;
and

and all the *Senatours*, *Kings*. Herein the *Romans* were highly to be commended : but in this they were much over-seen (though otherwise very prudent men). in placing their *Eternity* in such things, as neither could give unto them, nor had in themselves *Eternity*. If the *Romans* had made choice of Saint *Augustine* for their guide in the way to *Eternity*, he would have shewed them a more certain and readier way. For what saith he? *We do not account those Em-*
perours happy which have reigned
long or which have often triumphed
as Conquerours over their enemies,
or which have treasured up much
wealth. These things often happen
to those that have no right or title
to the Kingdome which is Eternall:
 Who then in Saint *Augustines* opinion are to be accounted truly happy? Hearken O ye Emperours, O ye Kings and Princes : You shall in Saint *Augustines* sense obtain true and *Eternall* happinesse by the observation of these Rules following.

*Aug. l. 3.
De civ.
Dei, cap.
24.*

56 *The third Consideration*

1. First, the Rule of *Justice*. By ruling justly, and hating the very vizard, and painted face of Injustice.
2. Secondly, the Rule of *Modesty*. By not being puffed up by the vain applauses, acclamations, and titles of honour, but by remembering your selves to be but men.
3. Thirdly, the Rule of the *Fear* and *Love of God*. By propagating by all means the true worship of God; by subjecting all humane power to his divine Majesty; by serving him in *fear* and *love*.
4. Fourthly, the *Desire of heaven*. By setting your love and affection upon the Kingdome which is *Eternall*, where one shall not envy anothers power.
5. Fifthly, the Rule of *Facility*, and readinesse to forgive. By being swift to forgive, and slow to punish, but when the glory of God and the necessity of the Common wealth calleth for it.
6. Sixthly, *Mercy* and *Liberality*. By tempering the severity of the Laws by the oyle of mercy, and the

the sweet odour of beneficency.

Seventhly, *Continency*. By not giving the reins to Luxury, but by bridling your appetites and concupiscences; and the more liberty you have, the lesse abusing it unto licentiousnesse. 7.

Eighthly, *Moderation of Passions*. By chusing rather to get the conquest over evil Passions, then by domineering over Nations. 8.

Ninthly, the study of *Humility* and *Prayer*. By doing all these, not for vain glory, but for the glory of God, and the attainment of *Eternall* felicity: And again, by never neglecting that most noble sacrifice of *Humility* and *Prayer*. 9.

These Rules or Laws hath Sainet *Augustine* fixed upon the double gates of the world, for a glasse fit for Princes to look into. But, O ye *Romans*, how farre have ye gone astray from the way that leadeth unto the Gates whereunto these laws are fixed! Not to speak of other things, You have instead of one and the onely true God brought in innumerable others, to worship them.

them which are no Gods. For Rome seemed to make it a greater matter of Religion, To refuse no falsity; and when she ruled almost over all nations, To serve and follow the errors of all nations.

But to let these things passe also : How vain and ridiculous a thing is it for them, to leave behind them all their *Eternity* in Parchments and Papers, in Marble and other stone, in Theatres and Pyramides, in Monuments and Tombs ! What is now become of their *Eternity* which was sometime carved in stone ? The same hath hapned unto Rome, which also befell *Jerusalem*. The Disciples pointing at the buildings of the Temple at *Jerusalem*, said unto our Saviour Christ, *Master, see what manner of stones, and what buildings are here !* Whereupon Christ answered and said, *See ye all these buildings ? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. So there is nothing Eternall in this world. And where is now*
old

Matth.
23. 1.

Matth.
24. 2.

old *Rome*? If this question be demanded; the answer may be this, *Here it was*. Where are they that built it? *They are dead and gone*. There is not so much as their ashes left of them. And ere long we must all go the same way, become like a shadow, return unto dust, and be resolved into nothing. Oh the poor and mean condition of mortal men, even at the greatest! Oh the instability and frailty of the strongest men, even in the prime of all their strength! For what is now become of all those things, or where are they? *They are quite vanished away*: where is their money, which they heaped up beyond belief? *'Tis scattered abroad*. Where are their stately and lofty buildings? *They are not to be seen*. Such are all things else, though to us they seem never so great, nothing else but a meer shadow and a dream, if they be compared with *Eternity*, and those things which are *Eternall*. The foundation on which the whole fabrick of vanishing glory is set up, is too weak,
and

and mouldring, made but of clay. Stone and Marble cannot be engraven with Characters and inscriptions of *Eternity*. Well saith *Laetantius*, *The works of mortall men are mortall*. That there was a *Babylon*, a *Troy*, a *Carthage*, and a *Rome*, we believe : But if we will believe no more then we see, there be scarce any reliques or ruinous parts of them remaining, to perswade us that there were such Cities. So the seven wonders of the world, so *Nero's* golden palace, *Diclectians* hot Baths, *Antoninus* his Baths, *Severus* his Septizonium, *Julius* his Colossus, *Pompey's* Amphitheatre have no foot-step or print of them remaining, no, scarce upon record, or registred in Books. And how farre have all these come short of *Eternity*!

CHAP. I.

*How farre the Romans have gone
astray from the true way
of Eternity.*

AT Nazareth, in a certain conclave, called by the name of the blessed Virgin, there is in one place mention made of a kingdome, *Of which Kingdome there shall be no end.* Such was not the Kingdome of *Solomon*: for that lasted but four hundred years, even to the Captivity of *Babylon*. Such was not the kingdome of the *Romans*, neither of the *Persians*, nor yet of the *Grecians*. For where are now those Kingdomes in former times most flourishing? where are those most ancient Monarchies? How great was *Nebuchadnezzar* in *Chaldea* and *Syria*, and after him *Belshazzar*? From them the Sceptre was translated unto the *Medes* and *Persians*, to *Cyrus* and *Darius*. Neither continued it there long. From thence it was translated into *Greece*, to *Alexander*, surnamed the great, King of *Macedon*, for a long

long time most victorious and fortunate: But as warlike valour decayed, so fortune failed. And so the Sceptre was translated into *Italy* to *Julius cesar*, and *Octavius Augustus*. What is become of all these Kings? where are they? But thou, O Christian man, seek that kingdome, of which Kingdome there shall be no end. *Numantia*, *Athens*, *Carthage*. and *Sparta*, all are come to an end: They are utterly perished; But as for the kingdome which is above, Of that there shall be no end. The King that ruleth there is *Eternall*, and those that live in that Kingdome are *Eternall*. The Lord shall reign for ever and ever. On which words saith *Origen*, Dost thou think that the Lord shall reign for ever and ever? Yea he shall reign for ever and ever, and beyond that too. Say what thou canst, thou shalt still come short of the duration of his Kingdome: The Prophet will still adde something: as for example, after *For ever*, yet more, and ever, or, *Beyond that too*. And yet, saith *Isidore*, though this king-

Exod.
15. 18.

Origen.

Isidore.

kingdome be *Eternall*, though infinite, though every way blessed, though it be promised to us, not a word of that. For what man is there of a thousand that spends the least part of a day in meditating upon that? that ever once makes mention of that? that ever instructs his wife, his children and his servants concerning that? We prattle much of all other things; but as for heaven, there is scarce any mention made of that, or if there be, sure it is very rare. In setting forth the commendation of his own Countrey, every man is a nimble-tongued Oratour: But as for that which is our true Countrey indeed, we blush and are almost ashamed, being too modest in commending that. For it is come to passe in these dayes by the disuse of holy conference, that men think themselves not witty or facetious enough, unlesse they speak idle and unprofitable words, and make foolish jests: nay, that is not all, unlesse their cheeks swell, and their lips run over with filthy and unfavoury speeches. Oh! this is

to go astray quite out of the way. But let our hearts and mouthes be filled with the praise and desire of things *Eternall*; let our thoughts and words alwayes run after them: we have no other way to true glory, but this; and there is no true glory, but that which is *Eternall*.

The chief Priests and the Pharisees amongst the Jews, to overthrow Christs power (as they thought) and to eternize their politick Government, assembled themselves together in Council: and by their foolish wisdom (as it proved) made Decrees to their own hurt. Elegantly speaketh S. *Augustine* of them, consulting and deliberating together in full court; The chief Priests, saith he, and the Pharisees took counsel together, what they should do for their own good, and yet they said not, *Let us believe*. The wicked and ungodly men sought more how to hurt and to destroy, then how to provide for their own security, that they might be saved. And yet they were in fear, and in counsel: For they said,
What

What do we? For this man doth John 11
47, 48.
many miracles. If we let him thus
alone, all men will believe on him,
and the Romans shall come, and
take away both our place and Na-
tion. They were afraid to lose
 things *Temporall*, and never
 thought upon the life which is *E-*
ternall: And so they lost both. Such
 is the vanity, and affected mockery
 of our foolish cogitations. What
 are we? And what is all that we
 call ours? *To day* we flourish like a
 flower, we are well spoken of; we
 please, and are in favour with men:
 But (alas!) *To morrow* our flower
 will fade, we shall be ill spoken of,
 and out of favour with God and
 man; man, whom hitherto we
 pleased; and God, whom we never
 studied to please. We neglect
 Heaven, and keep not earth: We
 get not the favour of God, and
 lose the worlds favour. And so
 we are most desperately miserable,
 and destitute on both sides. If
 death would but spare those that
 are the happy ones of this world,
 it may be they might find here
 some

some glory ; some I say, such as it is ; For there is none true but that which is in heaven and *Eternall* . But (alas !) Death spares no man ; sees in the dark, and is not seen ; and watches his time when he may set upon us , when we think not of him . What shall become of us ? whither will he carry us, if here we have lived wickedly ? To the barre of Christs judgement , and from thence to the pit of Hell : And from thence there is no redemption . Nobility from thence sets no man free : Power delivers no man . The applause of men formerly given, yields there no comfort . Let us here seek the favour of God and his glory : That is the true glory which is got by the shunning of vain glory : And there is no true glory, but that which is *Eternall* .

Prov.
3 13.

Solomon in the *Proverbs* describeth *wisdom* like a Queen attended by two waiting maids, *Eternity*, and *Glory*, the first on the right hand, the second on the left. *Glory* is nothing worth, if there be not joyned with it *Eternity* ;
that

that which all we Christians do expect. For, *here we have no continuing City, but we seek one to come, Eternall in the heavens. The righteous shall be in everlasting remembrance.* To give an alms to a poor man, to moderate a greedy appetite, to resist an enemy of chastity ; These are works that require not much pains, or time for the doing. And yet the remembrance of these together with their reward shall be *Eternall*. What a small thing was it that *Mary Magdalen* bestowed upon our Saviours feet ! How quickly had she done it ! And yet it is made known *throughout the whole world.* Some others, it may be, would have admired other things in her, her cherry cheeks, her comely countenance, the pleasant flower of her youth, her rare grace, her great riches, her affability and courtesie, and such like. These were not the things which Christ commended in her, but it was the office which she performed unto his feet. The thing it self was not great :
And

Heb. 13.

14.
2 cor.5.1.
Psal.

112.6.

Matth.
26.13.

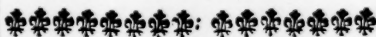
And yet it was a means to procure for her *Eternall* glory, and a never-dying name. *It shall be preached throughout the whole world* : This is the testimony of Christ. This work of hers was not engraven in marble, nor cast in brass, nor promulged in the market-place, nor proclaimed with a Drum and a Trumpet : And yet it hath continued for a memoriall of her to this day, and so shall for ever, and *It shall be preached throughout the whole world*. If you consider the *action* it self; *Judas Iscariot* the covetous purse-bearer found fault with it; *Simon* the swelling and proud Pharisee condemned it : If the *matter*; it was but an Ointment, at the most not worth above thirty small pieces of gold : If the *place*; it was private : If the *witnesses* present; they were but few : If the *person*; she was a woman, and one infamous : And yet for all these, *It shall be preached throughout the whole world*. How many Emperours have advanced their colours, displayed their

their victorious and triumphant Eagles, and set up their standards in their enemies Camp ! How many warlike Captains have led popular Armies , and commanded them worthily ! How many provident Governours have ruled their people very wisely ! How many Kings have erected rare monuments and statues, and built Castles and Cities ! How many learned men have wasted their brains in new inventions , and have like *Chymicks* distilled them into *Receivers* of Paper ! And to what end all this ? To keep their names in continuall remembrance , and to be recorded amongst worthy and memorable men. And yet notwithstanding they lodge in the bed of silence , and lie buried in the grave of oblivion. But one good work that the righteous doth , shall be had in everlasting remembrance: Time and Envy shall never deface and conceal it : The wisest men, Captains, Prelates, and Kings themselves shall with reverence reade and hear it. *It shall be preached*

70 *The third Consideration*
preached throughout the whole
world.

The onely way then to immortality and true *Eternity* is, To live well & so to die well. Go to now ye *Romans*, If ye will seek *Eternity* in Statues and marble Monuments : but you shall never find it there. I for my part will wish rather with *S. Hierome* in the life of *Paul* the *Eremit* ; Oh remember, saith he, *Hierome* a sinner, who, if God had given him the choice , would have preferred the poor cloak of *Paul* with his good works , before the Scarlet robes of Kings with their kingdomes. Let us Christians here whilest we have time make over our riches , for fear lest we lose them , let us send them before us into another world : Heaven stands open ready to receive them. We need not doubt of the safe carriage ; and the carriers are very faithful and trusty ; but they are the poor and needy of this world. We make over unto them here by way of exchange a few things of little value,
2 cor. 4. 17. being to receive in heaven an exceeding

ceeding Eternall weight of glory.
 For so hath Christ promised upon
 the performance of his precept. I say ^{Luke} 16.9.
*unto you, Make to your selves friends
 of the Mammon of unrighteousnesse,
 that when ye fail, they may receive
 you into everlasting habitations.* But
 let us passe from the Romans unto
 others.



CHAP. II.

*A better way then the former which
 the Romans followed, to
 Eternity.*

D*Arius* the King of the *Persians*
 most notable for his slaughter
 had in his Army ten thousand *Per-*
sians, which he therefore called im-
 mortall (as *Cælius Rhodiginus* ^{cal.}
 interpreteth it) not because he ^{Rhodig.}
 thought they should never die ^{l. 8. c. 20}
 (For where are there any such ?) ^{& 125.}
 but because as any of the number ^{c. 1.}
 was diminished by sword or sick-
 nesse, it was presently made up ;
 so

72 *The third Consideration*

so that still there was neither more nor lesse then ten thousand. Thus *Darius* framed unto himself a kind of Immortality and *Eternity*: But (alas !) it was a very short one ; For within a little space he and all his army utterly perished.

Den 6.
6.

The Presidents and Princes assembled together unto Darius, and said thus unto him, King Darius, live for ever. Alas, how vain was this wish, and how short this *Eternity* ! We live but seventy or eighty years at the most : We are but in a dream, if we think to live here for ever. Not without cause therefore *Xerxes* (when for the conquering and subjugating *Greece* (as *Herodotus* reports) he carried with him out of *Asia* two great armies both by sea and land, in number three and twenty hundred thousand, seventeen thousand, and six hundred, beside others that attended upon souldiers) upon a day taking his prospect from a Mountain, and beholding his souldiers, fell a weeping : And being asked the reason why, He said it was, because

cause after a matter of fifty or sixty years, of so many hundred thousand men so select and strong, scarce one should be found alive.

We may dream, and feign unto our selves I know not what *Eternities*: But in the mean time we *must needs dye, and are as water* 2 Sam. 14, 14. *spilt upon the ground.*

Another and better type of *Eternity* was found out at *Constantinople*, in the year of our Lord 459. The Church of *Constantinople*, in the time when *Gennadius* was Bishop, was augmented by a new and noble foundation of a Monastery of *Acæmets* dedicated to Saint *John Baptist*. These *Acæmets* were so called for not sleeping, because they were never all at once to sleep, but still to be exercised in their course night and day in singing praises unto God. These *Acæmets* were divided after their manner into three companies, so that when the first company had made an end of singing divine praises, the second should begin; and when the second had made an end, the

E third

74 The third Consideration

third should begin. By means of this godly institution the City had in some sort Heaven within it self alwayes sounding with the praise of God; or at least a tyte or representation of the *Eternity* in heaven, where God shall be praised for all *Eternity*, with great delight and chearfullnesse, and without all wearinesse. Therefore hath the *Psalmist* good cause to cry out, *Blessed are they which dwell in thy house: they will still be praising thee.* Then shall all the blessed say as Saint *Peter* did upon the mountain, *It is good for us to be here.* For as *S. Bernard* speaketh, *Eternity* is true riches without measure: but he adds this withall, It is not found unlesse it be sought with perseverance. But how shall we so seek that we may obtain it? Hear what the good Father saith: By *poverty*, by *meeknesse*, and by *tears*, there is renewed in the soul the stamp and image of *Eternity* which comprehendeth all times. First, *poverty* is the way to *Eternity*. *Blessed*

Psalm. 84.
4.

Mat. 17.
4.
Bern.
Ser. 2. de
Ann. 88.

Blessed are the poor in spirit : for theirs is the kingdom of heaven. ^{Matth 5. 3.}

Where poor men are despised and forsaken, there is the heart and the money locked up together in the chest : Where money is expended according to the rules of *Avarice*, there is no effect or love of poverty, there is no desire or love of *Eternity*. Secondly, *meeknesse* : By *meeknesse* we make our selves secure of things present, and have an assurance of things to come. *Blessed are the meek : for they shall inherit the earth.* ^{Matth 5. 5.}

If any man ask, what shall we say of him that is void of *meeknesse* and *patience*, that can scarce at any time speak a mild word? What gains he by his implacable impatience? What doth it profit him to rage and fret with indignation, to make out-cries and tumults, to shew his will to do mischief, though he cannot effect what he would; or, to conclude, to salute no man civilly, as if he were an enemy to all humanity and affability? What shall we say of such a

E 2

man?

man ? If there be any such, he is sure to suffer losse of goods or good name, or both : for the riches which he hath he possesseth not, but keeps them like a dog, whose property is to bark at a man, to flie upon him, and to bite him : As for his good name, if he have any, he shall not augment it by the title of impatience : And as for heaven, he loseth that before he hath taken possession of it. Thirdly, *Tears.* For by weeping and mourning we redeem the time past, we recover what we prodigally spent by sinning. But this mourning and sorrow must not last for an hour onely, or for a day : but this is nothing else, but to do as he did, who at his mothers death put on mourning-clothes, forced for the present a few tears, and went along after the bier, and left her not till he saw her buried ; but the same day or the next day after, wiped away all tears from his eyes, changed his weeping into laughing, cast off his mourning-clothes and

and put on colours. This is not to mourn in good earnest, to make an end of mourning so suddenly. But this we do (alas) too often. To day we make publick confession of our sinnes to God, and hear absolution; we repent us of our sinnes, and receive the holy Communion: and within a day after we sinne again with delight, and without fear, and oftentimes more grievously then before. We detest for the present the wicked course of our life past; and we return again to the same passe. We forswear the sinnes which we formerly committed; and again the same day we commit the same. So with the same tongue we proclaim Christ innocent, and crucifie him afresh, as if we were the true brothers of *Pontius Pilate*, who with one and the same mouth did both absolve him and condemne him, confessing that he found *no cause of death in him*, and yet adjudging him to be crucified. We are very fickle and inconstant, but in nothing more con-

*Luke 23;
22, 24.*

stant then in the repetition of a vicious course of life. Alas ! alas ! we carry too much of the *Moon*, that is, inconstancy, in our breast. Sometimes we are so zealous and so holy that we will not admit of a chearfull countenance, for fear lest it should hinder our Sanctity and Devotion : we look demurely, casting our eyes down to the ground, and knit the brows as being angry with our selves, when we find in our selves the least remissnesse or coldnesse in holy duties : But this Sanctity and Devotion doth never continue long. After a while we begin to hate even Piety it self, and the stream being turned, we turn again to our former riot and intemperance : and we are as ready to dissolve the knot of friendship made betwixt God and us, as at the first we were unwilling to have it knit. At length Piety attended with sorrow and repentance presents her self again unto us, and puts to flight lasciviousnesse, untill the time comes that we begin to re-
pent

pent us of our *repentance*. So we
 seldome continue long in any ho-
 nest and godly course, for it seems
 unto us too laborious; and at eve-
 ry light beck we row down the
 stream of our former uncleanness.
 Such is the inconstancy of our life,
 that it presents unto our minds
 all sorts of pleasures and vices.
 We make an outward shew of ado-
 ring virtue: but in heart and
 mind we fall down and worship
 vice, a most laborous kind of ser-
 vice: This is not the way unto
Eternity, unless it be of punish-
 ment and torments which shall have
 no end.

Let us single out one Christian
 man of many, and such a one
 especially as is most addicted to his
 pleasure; let us carry him along
 with us to a mouth of a fornace
 red hot and flaming; and then let
 us begin to question him after this
 manner, How much pleasure
 wouldest thou ask to continue
 burning in this fornace for one
 day? He will answer to this un-
 doubtedly, I would not be tor-

80 *The third Consideration*

mented in these flames for one day to gain the whole world and all the pleasures in the world. But let us propound another condition unto him, What reward wouldest thou ask to endure this fire onely for half a day? Propound what reward you will, there is nothing so delicate, so precious, so dear unto me, which I would be willing to buy at so dear a price, as these torments. But to try once more, What reward and pleasure wouldest thou ask to go into this fornace, and to stay there but one houre? His answer certainly will be this, Let the most covetous and impudent man in the world ask what he can, that is not to be compared with the unutterable and unsufferable scorchings and torments of this fire, though they should last but for an houre. If these answers be good and agreable to right reason, how comes it to passe. O God, that for a little gain, and that but vile, for deceitfull honour, and that fugitive, for filthy pleasure, and that not long,

long, so many men so little regard *Eternall* punishment in hell fire? We cannot be perswaded with any reward, no though it be to gain a whole world, to stay but for one hour in fire *Temporall*: And yet, if either gain at any time inviteth us, or if honour smileth upon us, or pleasure allureth us, we never fear Hell and fire *Eternall*. But thou wilt say, I hope for better; God is mercifull, and his goodnesse will not suffer me to despair, or to be terrified with the fear of evil to come. So indeed we are wont to speak: And the words in themselves are not impious, if our works were pious. But for the most part our works are such, that if we rightly consider them we have little cause to hope for mercy. It is a very dangerous and foolish part for a man to live in a constant course of ungodlinesse, and to hope for *Eternity* amongst the blessed. Alas! one sinne is sufficient to condemne us. Knowest thou not what Christ hath threatned in the

32 The third Consideration

Matth.
3.22.3

Gospel? *Whosoever shall say unto his brother, Thou fool, shall be in danger of hell fire. Knowest thou not what Christ hath forbidden?*

28. *Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart. Knowest thou not what*

Matth.
7.21.

Christ hath premonished? Not every one that saith Lord, Lord, shall enter into the kingdome of heaven: but he which doth the will of my Father which is in heaven. Knowest thou not that Christ

Mat. 10.
37-38.

shall shut many out of the gate? He that loveth father or mother more then me, is not worthy of me: And he that taketh not his Crosse and followeth after me, is not worthy of me. Knowest thou not what

Mat. 10.
16. &
22. 14.

Christ hath openly and plainly said, and again repeated? Many be called, but few chosen: Few indeed, yea, very Few. Knowest thou not how often Christ hath exhorted to amendment of life?

Mat. 18.
3.

Except ye be converted and become as little Children, ye shall not enter into the kingdome of heaven.

If

If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt and maimed, rather then having two hands or two feet, to be cast into everlasting fire. Except ye repent, ye shall all likewise perish. And not long after. Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. Knowest thou not, how expressly Saint Paul recites up all those things that hinder us from entering into that blessed Eternity? The works of the flesh are manifest, which are these, adultery, fornication, uncleannesse, lasciviousnesse, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, hereses, envying, murders, drunkennesse, and revellings, and such like: of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdome of God. Now if any man be guilty to himself of any one of these sinnes here reckoned.

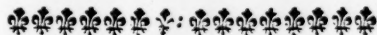
Luk. 13.
3.

24.

Gal. 5.
19 20.
21.

koned up, and is not so grieved for
 it that he seeks by all means possi-
 ble to avoid it for the time to
 come: He may sing to himself, if
 he will, this vain *Spero*, I hope,
 and I hope; but this mans hope is
 indeed none at all, but mere rash-
 nesse and presumption. For a man
 to adventure the danger of stripes
 and blows, is an evill that may be
 born. To lose at play an hundred
 or a thousand Florens, is a great
 misfortune, but may be endured.
 To lay his head at stake, and to
 bring his life in danger, is a bad
 adventure: but at the worst it is
 but losse of life, and that losse is
 not of all other the greatest. But to
 hazard the *Eternall* salvation both
 of body and soul, by living at un-
 certainties, by hoping in words,
 and despairing in works, nullify-
 ing hope by a wicked and ungodly
 life: This is the extreamest of all
 evils: This is the most grievous
 misfortune a man can fall into:
 This is most pernicious rashnesse
 and boldnesse: This is extream
 folly and madnesse. *Now consider*
this

*this, ye that forget God, lest he tear
you in pieces, and there be none to
deliver you.*



CHAP. III.

*That the way of Eternity is dili-
gently and carefully to be
sought after.*

L Et every Christian man there-
fore often ask himself, and
others also, which are in the place
of God, this question, What shall
I do that I may obtain blessed *E-*
ternity, or *Eternall* blessednesse?
Am I in the right way that leadeth
unto *Eternity*? Something I do
indeed, but it is but very little and
not worth speaking of. I thirst and
breathe after the joyes which are
immortall and *Eternall*: But few
are my works, cold and imperfect
at the best, and altogether unwor-
thy of an *Eternall* reward. I think
it long till I arrive at the haven:
But I am afraid of the troublesome
waves and tempests by the way:
Whe

86 The third Consideration

Matth.
7. 13.

14.

Luke
13. 24.

When as yet notwithstanding that is the safest and best way unto heaven, which is most rough and narrow. This the very Truth it self of Gods mouth pronounceth, and Christ proclaimeth, saying, *Enter ye in at the strait gate: For wide is the gate, and broad is the way that leadeth to destruction, and many there be (Alac! too many) that go in thereat: Because strait is the gate, and narrow is the way which leadeth unto life, and few there be (Alack! too few) that find it.* Again, *Strive to enter in at the strait gate: For many, I say unto you, will seek to enter in, and shall not be able.* Oh what a fearfull word is that, **MANY!** and that; **FEW!** How should it make ustremble! But we miserable men deceive our selves, rashly promising unto our selves *Eternity*: And yet I cannot tell whether we may be more truly said to hope or to dream that we shall be reckoned amongst these few before mentioned. I would to God *now*, even *now* whilest

whilest it is the accepted time and ^{2 cor. 6.2.} the day of salvation, we would have a diligent and an intent eye upon *Eternity*, and reason thus with our selves: Alas! what is all this that I suffer, or that I see others suffer? It is nothing if it be compared with *Eternity*. What if I could reckon up as many labours and perils as Saint Paul himself did undergo, as they are by him set down in his second Epistle to the *Corinthians*, and the eleventh ^{2 cor. 11.27.} Chapter? If I should endure hunger and thirst, enmities and injuries, sicknesse and poverty? Yea more, what if I were stoned with Saint Paul, and beaten with rods? What if I suffered shipwrack? ^{25.} All these are nothing to punishments *Eternall*. Therefore in all adversity I must thus think with my self, I shall see an end ^{Psal. 119 96.} of all.

The Prophet *Daniel* having reckoned up sundry calamities, at length addeth these words, *Even to the time of the end: because it is* ^{Dan. 12.} yet for a time appointed. Come ^{33.} hither,

hither, Come hither, all ye that are in affliction, in sorrow, need, sickness, or any other calamity. Why do ye drown your selves in your own tears? why do you make your life bitter unto you with impatience and complaining? Here is comfort for you, great comfort d awn from the time of that suffering. Are divers calamities upon you? Be not cast down. Have a good courage: they shall continue onely *for a time*. Do ye suffer contumely and reproach? are you wearied with injuries? are other troubles multiplied upon you? Cease to lament: All these shall last but *for a time*; they shall not last *for ever*; your sighing shall have an end.

Tears may distill from your eyes *for a time*: But sighs and groans shall not arise from your hearts *for ever*. The time is at hand, when you shall be delivered from all grief, and be translated unto everlasting happiness. This is most clear by that in Ecclesiasticus, *A patient man will bear for*

a time, and afterward joy shall spring up unto him. But ye also which think your selves the onely happy men on earth, and the darlings of the world, know thus much, and be not proud, neither lift up your horn: All your seeming happinesse (for it is no more at the best) hath but short and narrow bounds and limits, and is quickly passed over. Your triumphing is but *for a time*: your golden dreams last but *for a time*: After a time, and that not long, Death will command you to put off Fortunes painted vizard, and stand amongst the croud: Then shall ye truly appear so much the more happy, by how much the more ye seemed to your selves before, in your own foolish imaginations, most happy. Therefore whether sorrow or joy, all is but *for a time* in this world. It is *Eternity* alone which is not concluded within any bounds of time. Whether theretore the body suffer or the mind; whether we lose riches or honours; whether our patience be exercised by sorrow or grief

90 *The third Consideration*

grief, cares or any other afflictions, inward or outward, all is but painted and momentanie, if we think upon *Eterna'll* punishments. For when fifty thousand years shall be passed after the day of Judgement, there shall still remain fifty thousand Millions of years; and when those likewise are passed, there shall still remain more and more, and yet more millions of years, and there shall never be an end. But who thinks upon these things? who weighs and considers them well with himself? Sometimes we seem to have favour of things *Eternall*: But we are tossed up and down with the motions and thoughts of things past, and things future: our heart wavereth, and is full of vanity. Who will establish it, and set it in a sure place, that it may stand a while, and standing admire, and admiring be ravished with the splendour of *Eternity*, which alwayes stands and never passeth away? Well did *Myrogenes*, when *Eustachius* Archbishop of *Jerusalem* sent gifts unto him, He

*Aug. 11
conf. c.
vi.*

He did very well, I say, in refusing them, and saying, Do but one thing for me, Onely pray for me, that I may be delivered from *Eternall* torment. Neither was *Tully* out of the way when he said, No humane thing can seem great unto a wise man, who hath the knowledge of all *Eternity*, and of the magnitude of the whole world. But *Francis*, the Authour of the Order of the *Franciscans*, hath a saying farre better then that of *Tully*; The pleasure that is here, saith he, is but short: but the punishment that shall be hereafter is infinite: The labour that is here is but small: but the glory which shall be hereafter is *Eternall*. Take your choice. Many are called, few chosen, but all rewarded according to their works.

Let us hasten our Repentance therefore whilest we have time: It is better saith *Guerricus*, to be purged by water then by fire, and it is farre easier: Now is the time for repentance: Let our timely Repentance therefore prevent punishment.

Tull.
Insc.
quest.
lib. 3.

Guer.
Serm. 4.
de Purif.

ment. Whosoever is afraid of the hoar frost, the snow shall fall upon him : He which feareth the lesser detriment shall suffer a greater : He which will not undergo the light burden of Repentance shall be forced to undergo the most heavy burden and most grievous punishment of Hell. *S. Gregory* hath a saying to this purpose ; Some, saith he, whilst they are afraid of *Temporall* punishments, run themselves upon *Eternall* punishments. Hither we may adde that of *Pacian*, Remember, saith he, that in hell there is no place for Confession of sinnes, no place for Repentance : for then it is too late to repent, and the time is past : Make haste therefore whilst you are in the way. We are afraid of *Temporall* fire, and the *Executioners* hands : But what are these to the claws of tormenting *Devils*, and the *Everlasting* fire of Hell ? The counsel of Saint *Ambrose* to a lapsed Virgin fits well in this place.

*Ambro.
cap. 8.
ad Virg.
cap.*

True Repentance, saith he, ought not to be in word onely, but
in

in deed; and this is true Repentance indeed, if thou settest before thine eyes, from what glory thou art fallen; and considerest with thy self, out of what book thy name is blotted; and believest, that now thou art near unto utter darknesse, where there is weeping and gnashing of teeth without end. And when thou art certainly perswaded that these things are true, as indeed they are, seeing that the soul that sinneth is in danger of hell fire, and there is no means, after Baptisme, left to escape, but onely Repentance; be content to suffer any labour, and to undergo any affliction, to be freed from *Eternall* punishment. The diseases of the body move the sick man to purge his body: Let the diseases of our souls move us also to take the purgation of Repentance: let the desire of our salvation move us: let the fear of *Eternall* death and *Eternall* torment move us: let the hope of attaining *Eternall* life and *Eternall* glory move us: let us embrace that which purgeth the soul, and let us
eschew

eschew that which polluteth it. And nothing defiles the soul more then a filthy body. Faithfull is this counsel of Saint *Ambrose*, and worthy of us to be embraced.

O Christ Jesus, grant unto us that we may so possesse things transitory and *temporall*, that finally we lose not the things which are *Eternall*: and give us grace to walk in their steps, and to follow their good example, of whom *August.* *S. Augustine* speaketh; Many there are, saith he, that willingly come under the yoke, and of proud and haughty men become humble and lowly, desiring to be what before they despised, and hating to be what before they were; passing by, like strangers, things present, and making haste with greedinesse after things to come. They pant in their running towards their *Eternall* countrey, preferring Abstinence before Fulnesse, Watching before Sleep, and Poverty before Riches, accounting labour in the conquest of vices to be but pleasure, loving
their

their enemies, passing by injuries,
and all for the hope of an *Eternall*
reward. And who then would not
suffer any extremity and labour
to purchase unto themselves
an *Eternall* re-
ward!

THE



I have considered the dayes of old,
the yeares of antient times. Ps: 76.5.



Thy arrows passe by me, the voice of thy
THUNDER is round about me the arrows
of present punishment fly over my head;
the voice of that terrible thunder. Go ye
curst into **ETERNALL** fire. is like a
wheel that will alwaies turn.





THE FOURTH
CONSIDERATION
upon
ETERNITY.

*How holy David meditated upon
Eternity, and how we should
imitate him.*

THAT God should punish
the *Apostate Angels*,
and men condemned at
the last day, with *E-*
ternall punishments this hath seem-
ed so strange to some and so incre-
dible, that *Origen* himself, a man
otherwise of an admirable wit, and
excellent learning, very well skil-
led in Scripture, hath been so
bold as to teach, That the Devils
F and

*Lib. 21.
De Civ.
Dei. c. 23
&c.*

*Mat. 25.
41. 46.*

and the Damned after a certain time, when they shall be sufficiently purged by the fire, from their finnes, shall at length be restored to grace. But Saint *Augustine* and others convince him and condemne him of this his errour. Yet notwithstanding this errour hath found in the world many favourers. Certain Hereticks called the *Aniti* have disseminated and scattered it throughout *Spain*, by divers their interpretations. Some thought that all the damned, others that Christians onely, others that Catholics onely, others that those onely that had been more liberall then others in giving of alms, should be delivered at length out of Hell. Though Saint *Augustine* hath not refuted these their errours, yet the holy Writ hath done it plainly and openly. Depart from me ye cursed into everla'sting fire: and again, And these shall go away into everlasting punishment, but the righteous into life Eternall. Here no Glosses or Interpretations will serve

serve their turn to defend their errors. Wherefore the Divine *Psalmist* King *David*, though he delighted much in the consideration of both times, that which was past, and that which was to come, yet he had an eye more especially to that which was to come. *Mine eyes*, saith he, *prevent the night-watches*: And again in another place, *Thou holdest mine eyes waking*: I am so troubled that I cannot speak. What was it, Blessed Prophet, that thus broke thy sleep? What businesse hadst thou to do so early, before day-light? What caused thee to keep silence and to be troubled in mind? Hear what he saith; *I have considered the dayes of old, and the years of ancient times, and the years of Eternity I have had in my mind*. Lo! This was the thing that broke his sleep, when he compared the years that were past with the years which were to come, and with *Eternity*. Neither did he thus in the day onely, but, *I call to remembrance*, saith he, *my song*

Psal. 119.
148.

Psal.
77.4.

Psal.
77.5.

6.

107 *The fourth Consideration*

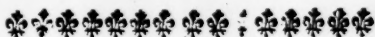
in the night : I communed with mine own heart , and my spirit made diligent search. And what moved him to this nightly exercise ? Will the Lord cast off for ever ? And will he be favourable no more ? Is his mercy clean gone for ever ? See how he fears and trembles at the very consideration of Eternity , how he is afraid of Gods judgements , lest God should punish him with Eternall punishment. And what is the end and effect of this Meditation ? And I said, this is mine infirmity : But I will remember , &c. or , Now I will begin. So in an instant, at the very same minute, he became better then he was , and delayed not, neither did he deferre his Repentance, and put it off till worse years. But, saith he, Now I will begin, now I will live a more godly life then I have done : He saith not, After such an hour, or after such a day, but, Now, even now. I, will some man say , if I were as David was, if I could meditate of Eternity as blessed David did , it may be then

then I would readily and with alacrity say with *David*, *Now I will begin*: But I am so intangled with daily cares, so hindred with worldly businesse, so distracted into divers parts one way or other, that I cannot. I live amongst men; I see and hear much evil; I have no time or leisure once to have so good a thought in mind as the thought of *Eternity*. When we meet together in company to make merry, amidst our sports, and amongst our cups we never conferre about such grave points: our minds wander up and down about many things, and cannot then fix themselves upon the consideration of *Eternity*. At our feasts and merry meetings we take our cups, and please ourselves in making jests: Thoughts of *Eternity* are too severe, too sad and melancholick to be entertained by us; we banish such out of our company. We enquire, what news out of *Italy*, or *France*, or *Spain*. That which you tell us of so often concerning Heaven and Hell, is now old, and grown stale.

We know it well enough already : what need you repeat it so often, till we loathe it ? So by this means there is no place or time left once to think upon *Eternity*. O Christian brother, it is true indeed which thou sayest, I cannot deny it: but I could wish thou wouldest be as ready and forward to amend thy fault as to confesse it. It is too clear and manifest, we see it with our eyes, that there is little or no care in the world of *Eternity*, although one thing or other every day still puts us in mind of it.

The Book of the Rites and Ceremonies of the Church of Rome at the Consecration of their Bishops doth appoint these words to be recited, *Annos Aternos in mente habe*; Keep still in mind the years of *Eternity*; or, *Think upon Eternity*: For when the Pope new elect, in a solemn manner is carried along to *S. Peters Church*, there goes one before him, having in his hand burning flax, and shaking it he repeateth thrice these words, *Pater Sancte, sic transit gloria mundi*:
Holy

Holy Father, so the glory of the world passeth away. It were a devout and godly practice, if we did every day at the beginning and end of all our actions, say unto our selves these words, *Annus Æternos in mente habe; Think upon Eternity:* But especially when we are tempted unto any sinne, when the Devil suggests and puts into our minds ill thoughts, and when our Conscience is in danger of being wounded; O then *Think upon Eternity.*



CHAP. I.

Divers Admonitions to think upon Eternity.

Philip King of Macedon appointed a certain noble young man to salute him thrice every morning after this manner, *Philippe, homo es:* Remember, *Philip, Thou art but a man.* That being put daily in mind of his mortality, he might carry himself towards mortall men like a mortall man.

Much more ought every good Christian man, and true member of the Catholick Church be a monitour unto himself, and with due consideration thrice at the least every day say to himself, *Eternity, Eternity, Eternity!* Why so? *Set thine house in order* (saith the Prophet to King *Hezekiah*) *For thou shalt dye and not live.* There will come an evening for certain, after which thou shalt see no morning; or there will come a morning after which thou shalt see no evening. Have an especiall care therefore in all thy actions that thou woundest not thy Conscience: and trust not too farre to those things that perish, for fear lest thou thy self together with them dost likewise perish, and finally lose the things that are *Eternall.*

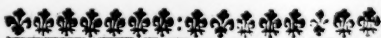
It is a custome in *Germany*, and not to be disliked, in the evening when a Candle is first lighted, or brought into a room, To say, *Deus aet nobis lucem Aeternam,* God grant unto us light *Eternall:* We shall do well to imitate the
 Germans

Germans in this custome : or rather it is already in use , and hath been long ago in many parts of this kingdome to say, *God grant us the light of heaven.* It is very good daily to put us in mind of *Eternity.*

There is likewise a kind of *Eternity* in Slavery and Imprisonment, but infamous and horrible. It is a cruel punishment and worse then death it self in some mens judgement, to be condemned to perpetuall imprisonment, or to be a perpetuall Gally-slave.

Those which are oppressed with sicknesse or other sorrows , do likewise imagine with themselves, that even in their sufferings there is a kind of *Eternity.* Whence it comes to passe that we often hear them utter such distempered speeches as these, *Will this last alwayes ? Shall I still without end be nailed fast to my bed ? Shall I suffer these pains and sorrows perpetually ? Shall I alwayes be thus vexed and tormented ?* Alack ! these *Eternities* are but short, and soon come to an

end. But if it be so grievous to flesh and blood to endure slavery or imprisonment here on earth, though but for a moment (for our life is no longer; according to *David's* measure, but a span, which is very short.) What care and diligence, and what circumspection ought we to use, that we be not cast into the prison of hell, and into the fathomless pit, where there is slavery and imprisonment, pain and torment, to be endured throughout all ages, beyond all times, even to all *Eternity*!



CHAP. II.

That Eternity transcends all numbers of Arithmetick.

THERE is a very common and well known Arithmetick, which children are taught when they first go to School; and this is it. Suppose there were a mountain of very fine sand as big as the whole earth, or rather much bigger:

ger : Then suppose that every year an Angel should take from this mountain one , and but one grain of sand : How many thousand, and thousand , and again I say thousand ; yea how many hundred thousand ; and yet more, how many thousand millions of years must there needs passe , before it can be perceived that the mountain is grown lesse, or any whit diminished ! Let a man that is skilfull in Arithmetick sit down, and begin to cast, How many years must passe before the mountain, or half the mountain be removed by the Angell. Certainly we cannot conceive that ever he shall be able to cast up the totall number of the sand. But herein are we mistaken ; for although we cannot conceive it possible to be done, yet it may be done. But *Eternity* exceeds this number of years beyond all comparison ; it is most certain : For *between a thing finite and a thing infinite there is no comparison, no proportion : Eternity hath no limits, no terms,*

no

no bounds, none at all. But suppose the damned should burn in Hell no longer, then till the Mountain by Grain after Grain, Year after Year, should by the Angell be quite removed: yet what an incomprehensible number of years must first passe, before they can expect to see the day of deliverance! But (alas!) there is no such day to be expected; their torments shall have no end: After that incomprehensible number of years, it shall be truly said, Now beginneth their *Eternity*, their *Eternity* is not in any part expired, they are as farre from the end of their torments as they were at the beginning. After a thousand years, yea after an hundred thousand years there shall not be an end, or middle, or beginning of *Eternity*: For the measure of *Eternity* is *Alwayes*. The same Art of Arithmetick about the businesse of *Eternity*, a late Divine teacheth, in words somewhat different, but in meaning all one with the former. I therefore adde

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Eternity. Such for continuance is the *Eternity* of joy into which the blessed shall enter, and the *Eternity* of torments which the damned shall suffer. O Jesus spare us, spare us O Jesus, O Jesus save us; Have mercy upon us, O good Jesus, and suffer us not to be plunged headlong into the bottomlesse pit, to be tormented with the damned for all *Eternity*.

But yet if God would but say unto the damned, Let the earth be covered with most fine sand, and let the world be filled therewith, and let it be heaped up so high as heaven, and then let an Angel come once in every thousand years, and take one grain of sand out of this heape; When after so many thousand years as there be grains of sand, the Angel shall have removed the whole heape, then will I deliver you out of Hell; Oh how would the damned exult and rejoyce, and not think themselves damned! But (alas) after so many thousands of years, there remain yet more, and more, and infinite more,

more, to all *Eternity*, even for ever and ever. This is that heavy weight that so presseth the damned. Let every one therefore that sinneth consider with himself, and again, I say let him consider, that unlesse he repent, he shall be pressed and grone under this heavy weight of *Eternity*.

Guilielmus Peraldus Bishop of Lions, a very religious and learned man, hath another manner of reckoning, meditating upon the innumerable number of years, throughout which the damned shall be tormented. If the damned, saith he, should every day distill from their eyes but one small tear, and those tears should be added together day after day, they would at length farre exceed the drops of the Ocean: for they have their number and measure; and it is easie with God to say, So many are the drops of the Ocean and no more. But the tears of the damned exceed all number and measure. Alas! Alas! How little do we think upon these things! How freely and wilfully do we sinne, and
make

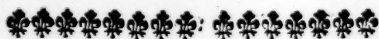
make our selves guilty of *Eternall* punishment, and that oftentimes for a very little short and filthy pleasure!

Yet there remains one way more of casting up this numberlesse number of years: Suppose there were a scedele of Parchment a span broad, but so long that it would begirt and incircle the whole Globe of the earth: And suppose it were written all over very close with figures of 9. from one end to another: who so skillfull an Arithmetician, that can tell the number thereof? What mountain so great, that consisteth of so many grains of dust or sand? What Ocean so vast, that containeth within it so many drops of water? And yet this is nothing to *Eternity*; it stretcheth it self further then so; it knows no bounds; it is extended beyond all measure. But how farre is it extended? It is extended infinitely and without end. If thy heart (O Christian man) be not turned into a stone, it cannot but melt at the consideration of these

these things, and the very thought of the bottomlesse pit and *Eternall* punishment will make thee fear and tremble. If there be any sense in thee, here it will shew it self. But, as I said before, too few think upon these things; and too many live so secure of their salvation, as if there were no Heaven, no God, no Hell, no *Eternity*. Every day they heap sinne upon sinne, as if they laboured and studyed to make their last day to exceed the former, for the measure and number of their sinnes: And so they passe unto *Eternity* sporting and playing, as if they went to prison but for a few weeks or dayes. Such men as these, saith Saint *Gregory*, when they should be mourning for their sinnes, they are dancing for their pleasure; and when they should be seriously meditating upon death, they runne laughing unto execution. This is blindnesse indeed, this is oblivious madnesse. For this short life, which is but the shadow of *Eternity*, we labour beyond all measure; but for the life which
is

114 *The fourth Consideration*

is *Eternall* and most happy, we scarce take any pains at all: And yet the not obtaining of this life is the incurring of *Eternall* death, which as it is a torment more grievous then all the torments of this life, so in this it is most grievous, that there is no rest or mitigation of pain, no not for one short hour in the infinite space of all *Eternity*.



CHAP. III.

What effect and fruit the consideration of Eternity bringeth forth.

AND this is it that hath made so many good Christians, and so many holy *Martyrs* so prompt and ready to suffer any torments, and any kind of death, that even in their greatest pains, when they lay wallowing in their own blood, they were most stout and courageous, and with a constant look and chearfull countenance insulted over their

their Tormentours: *They had the years of Eternity in mind.* This is it that hath made the world seem distastefull and unpleasant unto many, insomuch that they have taken their leave of all pleasures, and embraced and entertained a severe and strict course of life, giving themselves wholly to reading, meditation, and prayer, and such holy duties, minding heaven, and heavenly things. *They had the years of Eternity in mind.* The thought of *Eternity* will make all things in this life seem easie and pleasant, though to flesh and bloud they seem most grievous and unpleasant. It makes all labours seem light and very short. Prayer, study, watching, and such like holy duties it commends unto us, and makes them seem amiable. It seasons and sweetens hunger and thirst. It mitigates the sense of pinching poverty. It makes all manner of crosses in this life not onely tolerable, but also gratefull and comfortable. Whosoever hath the years of *Eternity* in mind,
and

and imprints them within, deeper and deeper by daily meditation, shunneth no labour, neither is daunted with any losses. Offer him a kingdome, offer him all the delights and pleasures in the world; and he will not change his poor estate and condition for them. Such a man as this is never complaining: he endures all things, he submits himself to all. For thus he thinks with himself, What a small thing is this or that, that or this, and of how short continuance! I will therefore endure it patiently; it will not last alwayes. It is but for an hour, and that a very short one, that mine enemies here oppress me. Well, go to ye detractors; bite me still, if ye will, ye envious; I will not run from you. This is your hour and the power of darknesse: but I expect the day of the Lord, and the day of *Eternity*; and why should I afflict and torment my self with sorrow and lamentation? All this life is but a death of one hour: The victory is not difficult, but the triumph is
Eternall.

Eternall. Why should I be afraid of the raging waves of this troublesome world ! I have sight of the haven already. Now it rains and thunders upon the heads of the good and godly ; but the storm will shortly blow over. But upon his enemies God shall alwayes rain fire and brimstone, storm and tempest : this shall be their portion to drink. *And many of them that sleep in the dust of the earth* (so prophesieth Daniel) *shall awake ; some to everlasting life, and some to shame and everlasting contempt.* In the old Law God commanded Moses, saying, *Make thee two trumpets of silver, of an whole piece shalt thou make them. If they blow but with one trumpet, then the Princes which are heads of the thousands of Israel, shall gather themselves unto thee. When ye blow an alarm, then the camp shall go forward.* Unto these two trumpets we may compare these two words, **NOW** and **ALWAYES**. This is the law of the world, **NOW** let us be merry ;

Dan. 12.

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Numb.

10. 2.

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now let us rejoyce : *now* let us enjoy our goods, whilst we have them : come, let us *now* crown our selves with Roses, before they be withered ; *now* let us leave in every place the signs and footsteps of our joy. They that attend onely to the sound of this Trumpet, they that have ears to hear nothing but this **NOW**, they live for the most part so, as if there were no **ALWAYS** to be followed. Therefore they do not remove the camp ; amidst their pleasures they wilfully forget that they are here but Pilgrims and strangers : whithersoever the wanton flesh inviteth them, they go with greedinesse : they are busied altogether in heaping up riches and following pleasures : And the sound of this **NOW** doth so obtund and dull their ears, that they are deaf to all good counsels and precepts ; and they will not so much as lend an ear to that **ALWAYS** which shall follow. But they which open their ears to hear, and their hearts to understand, when the Church soundeth

foundeth both Trumpets (as it often doth) and thereupon seriously consider with themselves, and compare together this short **NOW** with that infinite and everlasting **ALWAYS**, they will use no delay, but presently remove the Camp : they live here as Pilgrims and strangers, they have their loyns girt ; they remember that they are in a journey ; they send their riches and pleasures before them into their Countrey which is above ; they choose rather to enjoy them **ALWAYS** in Heaven, then **NOW** for a short time upon earth. Certain it is , whosoever heareth attentively, and mindeth seriously the Alarm of these Trumpets , and thereupon compareth together things present with things future, and things transitory with things *Eternall* , he will presently make himself ready to depart , he will prepare himself a place of buriall , he will lay out his winding-sheet, he will send for his biere , and furnish himself with all things necessary for his journey, remembering

bring still in every place that he is passing on the way to *Eternity*, and conferring with himself every day after this manner. How shall I be able to give account unto God for all my thoughts, words and deeds? and, When shall I give up my account? and, What sentence will he passe upon me? **N O W** therefore will I dye unto my self, that I may **A L W A Y E S** live unto my self and unto God. Well is it with that man, which timely and dayly thus thinketh upon *Eternity*. Whatsoever we do, we are passing on our way, and we do not know how short it is, unto the gate which leadeth to *Eternity*. At the last hour of our life death shall bring us unto this gate, and compell us to enter. Let us therefore so live as if we were alwayes expecting death, that if it shall please God at any time to visit us with sicknesse, the forerunner of death, we may entertein it chearfully, and bear it patiently, lifting up our eyes unto Christ hanging upon the Crosse, the true and perfect

fect pattern of Patience, and when
the time of our dissolution draweth
near, praying thus : Lord Jesu
stand by me and comfort me, Lord
Jesu be present with thy servant
that putteth his trust in thee, Lord
Jesu make me partaker of thy vi-
ctory, Lord Jesu receive my spirit,
and lead me through the darksome
valley and shadow of death, leade
me, and forsake me not, untill thou
hast brought my soul into the land
of the living, O thou most potent
conquerour of death, O thou
which art my light, life
and salvation.

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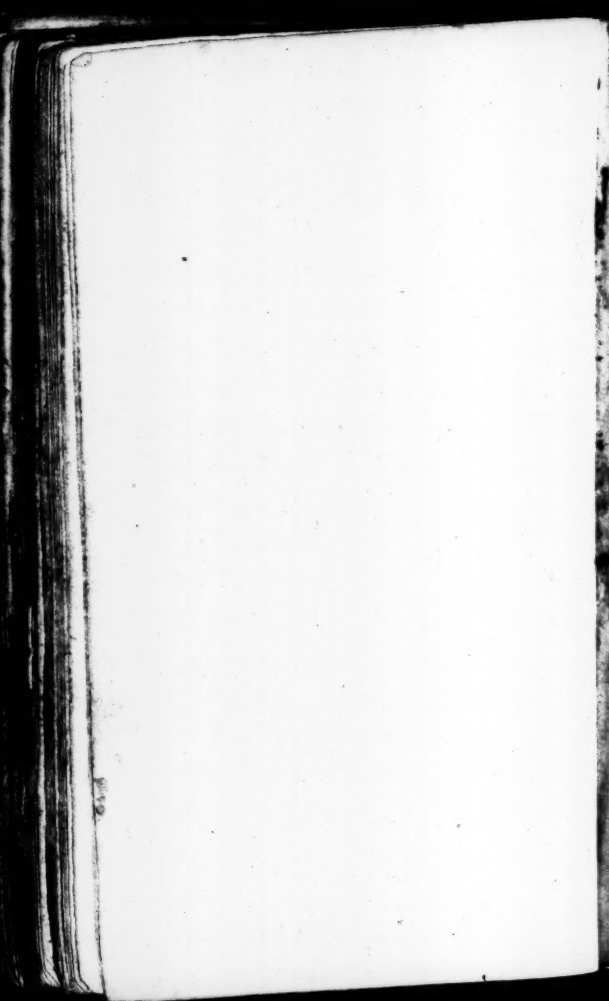
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Good Matter, what good thing shall
I doe that I may have ETERNALL
life. *Math: 19. 16.*



It is easier for a camel to go through
the eye of a needle, then for a rich
man to enter into the kingdome of God.
The love of riches or ETERNITIE
are scarce resident in one heart.





THE FIFTH
CONSIDERATION
upon
E T E R N I T Y.

*How others , even wicked men
themselves, have meditated
upon Eternity.*

THe old history of the
Fathers telleth us of a
religious man , that read-
ing upon the nineteenth Psalme
came at length , having not
thought of it , to these words,
*For a thousand years in thy
sight are but as yesterday, when
it is past, and here stuck ;* For
he could not conceive a reason,
why a thousand years and one
day should be compared together.
Whereupon they say there was a
little bird sent by God , which so

ravisht the man with her sweet singing, that though he heard her sing a very great while together, yet he thought the same very short, scarce
John 3. 8. a short hour long. *The wind bloweth where it listeth.* Not good men onely have with holy *David* meditated upon *Eternity*, but even wicked men also, and those oftentimes against their will.

Benedictus Renanus reports of a vain and ungodly fellow, a very Epicure and mere worldling, which never used to fast or watch, one that could not endure the want of any thing, but especially sleep. Upon a certain night, it seemeth, this fellow could not sleep as he was wont, being much troubled with unusuall dreams: so he turned himself upon his bed from one side to another, and could not by any means get any rest; then he wished it were day. But here the wind of the Lord began to blow, though it were in a strange land: for good thoughts were very rare in this man. Being weary with watching, and finding no ease or rest at all,

all, thus he began to think with himself: Would any be hired upon any condition to lie thus two or three years together, in darknesse, without the company of friends, though his sicknesse were not very grievous? Would he be content to want his sport and playes so long? Would he be content to be bound to his bed, though it were a feather-bed, or a bed of down, and never stirre abroad to see any sights or shews, or make merry with his friends? I think no man would. And shall I alone amongst all men enjoy rest and pleasure by an especiall priviledge, and have no sense of grief and sorrow? Surely no. Will I, nill I, needs I must sometime or other lie down upon the bed of sicknesse, unlesse I be suddenly taken away by death, which God forbid. (*This was a good wind, these were good cogitations.*) But what bed shall I have next, when death shall thrust me out of this? My body must rot under earth: For this is the condition of all men after death.

But what shall become of my soul in another world? Surely all men do not go to the same place after death. Do not some go one way, and some another? Is there not an Hell as well as an Heaven? Wo and alas! What kind of bed shall the damned find in Hell? How many years shall they lie there? In what year after their first entrance shall the flames cease and be put out? Assuredly Christ doth not onely in word threaten to cast the wicked into everlasting fire, but will also cast them indeed. This thing is certain and very manifest. Therefore the damned shall burn in Hell for ever. Therefore, a thousand, and a thousand, and again I say a thousand years will not suffice to purge away the sinnes of this short life. Therefore they shall never see the Sunne any more, nor Heaven, nor God, being most miserable *Eternally* and without end. With such thoughts as these this man became so vigilant and watchfull, and proceeded so farre, that night and day he could
not

could not be at rest, but *Eternity* did still runne in his mind. Fain indeed he would have shaken off the thoughts thereof, as gnawing worms; but he could not. Therefore he followed sports and pastimes, went to merry meetings, sought out companions like himself, and sate oftentimes so long at his cups, that he laid his conscience asleep, and so seemed to take some rest: But when he came again unto himself, his conscience being awakened did presently accuse him, and suggest unto him afresh sorrowfull thoughts of *Eternity*. Thus finding no rest, he resolved at length to amend his manners, and to betake himself to a better course of life. And thus he began to reason with himself, Miserable man that I am, what do I here? I so enjoy the world, that indeed I enjoy it not; I suffer many things I would not; I want many things which I fain would have; I serve like a slave; but who will pay me my wages? I see well enough how the world

rewardeth those that love it , and do all their lives nothing else but serve it. But suppose I had the fruition of all the delights and pleasures in the world that my heart could wish : what certainty can I have how long they shall last ? I am not certain whether I shall live till to morrow or no : Dayly Funerals sufficiently prove this. Oh *Eternity*, if thou wert not ! Oh *Eternity* , If thy place be not in Heaven , though it be on a soft down bed , thou canst not but be bitter and unpleasant. It is true indeed , it is a hard matter to withdraw our selves away from those things whereunto we are accustomed , whether it be feasting , or drinking , or company-keeping , or such like : But whilst we delay and deferre the time , death may prevent us , and take us away from all these. Why then dost thou delay ! Why dost thou not impose an honest and happy necessity upon thy self ! Why dost thou not resolve thus presently with thy

thy self? Well, I will be another man then I have been, if it please God I live. This life lasteth not long; but *Eternity* endureth for ever. I must walk now in a new way; I am resolved upon it; And Now I begin. Where art thou blessed *Eternity*? I am seeking for thee, I am travelling towards thee.

To conclude, he did as he said, he took his leave of the world, he changed the course of his life, and so lived and died an honest and godly man.

Oh *Eternity*, How few are they that think thus seriously upon thee! But certainly there are very few, scarce any that weigh and consider well with themselves, what thou art, and so continue and persist in that consideration. We seek earnestly after all other things: onely *Eternity* seemeth vile unto us, and not worth the looking after. Our thoughts runne after riches; and yet the possession of them is very uncertain; we know not how soon

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they

they shall forsake us , or we them. We are ambitious after honours : and yet they are slippery, and soon slide away from us. We are in love with pleasures : and yet they have sorrow and bitterness in their latter end. We desire rest : but it is of no long continuance. We knit the knot of friendship with others : but it is such as death shall quickly dissolve. We are never well but when we are conversing with others : but our conversation is never in Heaven , where it should be. We seek for abundance : but it is there, where it will soon fail. But surely if we did more often and seriously think upon *Eternity* , we should not have such a fervent desire after things of so short continuance. I call Saint Bernard to witnesse , who saith thus , *He that longeth after things Eternall, cannot but loathe things transitory.*

There are that have often in their mouthes I know not what *Eternity* , that will promise and swear and make good resolutions of

of amendment, and say thus ; As long as I live, I will beware of such a place, or such a place, where I have formerly been tempted to sinne ; I will never come near such a man, or such a woman, or such a one that was my companion in evil, I will never come near him as long as I live. As long as I live, I will never go to such and such meetings, where there useth to be gluttony and drunkenness, dancing, chambering and wantonness, and such like. It shall suffice me that I have been there once, and again, and perhaps oftner ; that I have done as the company did, that I have sinned with such and such. These are good resolutions : In this I commend thee, O man ; Because sinne is to be feared, thou dost well in purposing to avoid the occasion of sinning : and I could wish thou wert as religious in observing what thou hast promised, as thou art ready to promise, But (alas !) after a day or two, yea an hour or two, too forgetfull of thy promise and good resolution, thou dost again

132 *The fifth Consideration*

again the very same thing which lately thou didst detest, abhorre and forswear. Therefore before thou makest a vow to promise unto God, it is good to use due consideration and foresight ; and when thou hast made a vow or promise unto God , it is necessary to use after-care and Christian fortitude in performance. Thou must promise nothing rashly and unadvisedly unto God : But what thou hast promised thou must religiously and constantly keep and observe. How severe God is in punishing such as break their vows and promises , we are sufficiently taught by the wofull experience and lamentable example of others.

CHAP.

CHAP. I.

*The comparison of mans labours
and the spiders, one with
another.*

There is another *Eternity*, and that the worst of all, which those men promise to themselves, which will needs erect up unto themselves an heaven out of heaven, and be blessed before they be dead. *Wherefore hear the word of* ^{Isa. 28.} *the Lord, ye scornfull men, saith* ^{14. 15.} *the Prophet Isaiah; Because ye have said, we have made a covenant with death, and with hell we are at agreement. O ye madmen! How vain and none at all, is this your Eternitie! There is nothing permanent and perpetuall in this prison. Elegantly doth the Kingly Prophet declare this; we spend our years, saith he,* ^{Psal. 90.} *as a tale that is told, &c. we spend* ^{9.} *our years in musing, like the Spider, (for so some reade it) He could not have declared it better, and in fewer words. For what*
are

are all our years but a continuall musing, and wearisome exercise? All the time of our life is consumed and wasted away with vain labours, many sorrows, sundry fears, often suspicions, and innumerable troubles: Even as the Spider spendeth her self in the weaving of her web. Our labours are continuall, linked one unto another; our sighs and groans continuall, partly in the pursuing of our profits and pleasures, and partly in the removing and eschewing those things which we count evil. We do many things, we undertake many labours, troublesome and grievous to be born, and mean while (alas! such is our folly) we perceive not that we do but weave the Spiders web, taking a great deal of pains, with little successe, to no end or purpose. *We spend our years in musing like the Spider.* It is a great deal of pains and care that the Spider taketh in weaving of her web, she runneth much and often up and down, she fetcheth a compasse this way
and

and that way, and returneth often to the same point, she spendeth her self in a multitude of fine-spun threads, to make her self a round Cabinet; she exenterateth her self, and worketh out her own bowels, to make an artificiall and curious piece of work, which when it is made, is apt to be blown away with ever puffe of wind; she hangeth it up aloft, she fasteneth it to the roof of the house, she strengtheneth it with many a threed, wheeling often round about, not sparing her own bowels, but spending them willingly upon her work. And when she hath done all this, spun her fine threeds, weaved them one within another, wrought her self a fine Canopy, hanged it aloft, and thinketh all is sure; on a sudden in the twinkling of an eye, with a light sweep of a beesome all falleth o the ground, and so her labour perisheth. But here is not all: Poor Spider! she is either killed in her own web, or else she is taken in her own snare, haled to death and

and trod under-foot. Thus the filly *Animal* may be truly said, either to weave her own winding sheer, or to make a snare to hang her self. Just so do many men, like the Spider, waste and consume themselves, to get preferment, to enjoy pleasures, to gather riches, to keep them, and to increase them. In such projects they spend all their wit, and oftentimes the healths of their bodies, running up and down, labouring and sweating, carking and caring, wearying themselves, and weakening their bodies, even as the Spider doth by spinning out of her own bowels. And when they have done all this, they have but weaved the Spiders web to catch flies. Yea, oftentimes they are caught in their own nets, they are instruments of their own mischief: The dayes of mirth which they promise unto themselves, prove oftentimes the dayes of mourning: That which they call their palace, becometh their burying place. So we spend our
years

years in musing like the Spider, I say in musing, for the most part: For we often purpose to do many things, and do them not. And what we do, most an end were better undone. Those things which we pursue with such greedinesse, for the most part fly from us; and those things which we contend for with such earnestnesse, we seldome attain to: But suppose we did, (Alas!) they have no perpetuity. So *the covenant with death shall be dissolved, and the agreement with hell shall not stand.* We all consume away and dye: and which is worst of all, we blindly rush headlong into *Eternity* from whence there is no return.

Isa. 28.
18.

Guerrius hearing these words read in the Church out of the book of *Genesis*, *And all the dayes that Adam lived were nine hundred and thirty years: And he dyed. And all the dayes of Seth were nine hundred and twelve years: And he dyed. And all the dayes of Enos were nine hundred and five years: And he dyed*

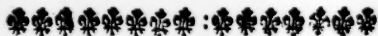
Gen 5

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11.

138 *The fifth Consideration*

*died. And all the dayes of Methu-
selah were nine hundred sixty and
nine years : And he dyed , &c.*
Hearing, I say, these words read ,
the very conceit of death wrought
so strongly upon him, and made so
deep an impression in his mind, that
he retired himself from the world ,
and gave himself wholly to his de-
votions, that so he might die the
death of the godly, and arrive more
safely at the haven of *Eternall*
felicity , which is no where to be
found in this world.



CHAP. II.

*What is the best Question in
the World.*

*Mat. 19.
16.*

*Mark
10. 17.*

Saint *Matthew* telleth us of a
young man that came unto
Christ, and propounded a question
unto him. And Saint *Mark* de-
scribeth the manner of his coming
to our Saviour, and his good carri-
age. For, saith he, *There came one*

running and kneeled to him, and asked him, Good Master, what shall I do that I may inherit Eternall life? And our Saviours answer was, Thou knowest the Commandments: If thou wilt enter into life, keep the Commandments, At Philippi a City of Macedonia, the keeper of the prison came trembling, and fell down before Paul and Silas, and moved this question unto them, *Sirs, what must I do to be saved?* This was a very good question; A better and more profitable could not be moved. But, O good God, where is this question now in the world? The world is full of other questions: but this is scarce any where to be heard. Most men do now adayes betray themselves by their own questions, and bring to light, and so make others witnesses of their simplicity, or curiosity, or some such hidden disease of mind. He which maketh diligent search and enquiry where the best wine is to be sold, doth sufficiently declare what he loves best, and where his chiefest care is. Another asketh

such

19.
Matth.
19.27.
Acts 16
12:27.

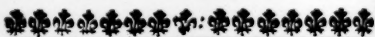
29.

30.

such questions as a modest man would blush to hear : And this man shews that his heart is full, and that out of the abundance thereof his mouth speaketh. All mens mouches in all places are full of questions such as these are : But it is a rare thing to hear one man ask another this question, Do you think this is the way to heaven? It is a fault common to every vicious man , but more proper to the libidinous and lustfull, the luxurious and riotous man, though he be plunged into the deep, and begins to sink and to be overwhelmed, yet seldome or never to enter into a serious consideration with himself, and with a sincere mind ask himself this question, Shall I ever think to obtain *Eternall* felicity by this course of life? Is this the way to heaven? But of all men, those especially least think upon such questions as these, those I say, that live a soft life, fare deliciously, and wallow in pleasures, that feel little or no sorrow and affliction, or if they do at any time feel never so little, labour what they can

can to be senselesse of it. To suffer, they count the greatest of all evils. If it goes well with them, they care not how it fares with others. If it be well with them for the present, they take no care what shall follow after. They never once think upon *Eternity*. This is their daily ditty, *The heaven of heavens is the Lords, but the earth he hath given to the sonnes of men.* They want neither strength of body or mind, by which to escape the hands of men : But God hath long hands, he shall surely find them out ; they must appear before him who is the Judge of all the world ; they cannot escape his judgement ; they shall surely suffer *Eternall* punishments for their wickednesse and their offences. But if God in his secret judgement casteth away any man as a reprobate, and suffereth him to live after his own lust and pleasure ; He giveth him his portion of prosperity and felicity in this life, he spareth him here, that he may punish him hereafter. And if at any time he doth any thing that is good, he presently

presently receiveth his reward. Of
 such unhappy-happy men the King-
 ly Prophet saith thus, *They are not*
in trouble as other men : neither
are they plagued like other men.
They go a whoring with their own
inventions. And this is a most mi-
 serable state and condition of life
 if there be any. For whom God
 hath predestinated to bring into the
 way of *Eternall* happinesse, he
 spareth him not here in this life,
 but scourgeth him daily. I might
 bring infinite examples to prove
 this : I will name but one ; but the
 like, I think, hath not been seen or
 heard of in many ages.



CHAP. III.

*How God punisheth here, that he
 may spare hereafter. A strange
 example, the like hath scarce
 at any time been
 heard of.*

IN the year of our Lord one
 thousand one hundred eighty
 five,

five *Andronicus* Emperour of the East being overcome and taken prisoner by *Isaac Angelo*, had two heavie iron chains put about his neck, was laden with fetters and shackles, and was most barbarously and despitefully used, and at length in this manner was brought before the forenamed *Isaac*. Before whom complaining of his hard usage, he was delivered over to the multitude, to be abused at their pleasure. They being set on fire with anger, thought it a fine thing to be revenged of their enemy: And thus they used him. They buffeted him, they bastinadoed him, they pulled him by the beard, they twitcht his hair from his head, they dashed out his teeth, they dragged him in publick, they made him a laughing-stock, they suffered women to beat him with their fists. Then they cut off his right hand, and being thus maimed, they thrust him into the dungeon of thieves and robbers, without either meat or drink or any other thing that was necessary, or any one to look after him. After a few dayes they

they put out one of his eyes, and being thus shamefully mangled, having one eye put out, and one hand cut off they put upon him a very sorry short Coat, shaved his head, set him upon a scabbed Camel with his face towards the tail, put upon his head a Crown of Garlick, made him hold in his hand the Camels tail in stead of a Sceptre; and so they carried him through the Market-place very leisurely, with great pomp and triumph. And here the most impudent, base, and vile amongst the people like salvages, after an inhumane sort fell upon him, nothing at all considering that not past three dayes before he was no lesse then an Emperour, crowned with a Royall Diadem, commended, worshipped, honoured, yea and adored of all men. Nothing at all regarding the oath of Allegiance, they raged and were mad upon him, and their rage and madnesse fitted every man with instruments of mischief against him. Some struck him on the head with clubs, others filled his nostrils with dirt, others

sponges upon his face first soaked in the excrements of man and beast, others runne him into the sides with spits. Some threw stones, others threw dirt at him : some called him mad dog, others called him fool and blockhead. An impudent woman running out of a kitchen with a kettle of scalding water in her hand, poured it upon his head as he passed by : There was none which did not some mischief or other to him. At length they brought him to the Theatre to make him a laughing-stock, took him down from the Camel, and hanged him up by the heels between two pillars. Thus, poor Emperour, having suffered a thousand indignities, yet bore them patiently, carrying himself like a man, and a true Christian Champion. He was never heard all the while to lament, or cry out of his hard fortune ; for it had been to no purpose. He was all the while casting up his account, which he was to make unto God, and begging pardon for his sinnes. He was heard to say nothing but

H onely

onely this, and this he said often,
Domine miserere, Domine miserere,
Lord have mercy, Lord have mercy.

Unhappy *Andronicus* which wast
compelled to suffer such things! But
happy in this that thou didst suffer
things so patiently, as being the just
reward of sin!

When he was hanged up, one
would have thought their malice
should have ceased: but they spared
him not then, as long as he lived:
For they rent his coat from his
body, and tossed him up and down
with their hands, tearing him in
pieces with their nails. One more
cruell then the rest runne his sword
through his belly and guts as he
was hanging. Two others, to try
whose sword was sharpest, thrust
him through the back, leaning up-
on their swords with both their
hands. Here the most miserable
unhappy Emperour with much ado
lifted up his maimed hand to his
mouth, to suck out the bloud, as
some thought, from the fresh and
bleeding wound, and so ended his
life miserably. After some few
dayes

dayes he was taken down from the gibbet, and thrown under one of the arches of the Theatre like a beast, till some that had more humanity in them then the rest, removed him; but yet notwithstanding he was not suffered to be buried. Oh *Andronicus*! Oh thou Emperour of the East! How much wast thou bound unto God, whose will it was that for a few dayes thou shouldst suffer such things, that thou mightest not perish for ever! Thou wast miserable for a short time, that thou mightest not be miserable for all *Eternity*. I make no doubt but thou hadst the years of *Eternity* in mind, seeing that thou didst suffer such things so constantly and courageously.

Nicetas Choniates is mine Author, from whom I borrowed this lamentable history; and he lived about the same time, when this happened.

Let us Christians keep alwayes in mind the years of *Eternity*. So whatsoever adversity or affliction happeneth, we shall more easily

143 The fifth Consideration

2 Cor. 4.
17. bear it. Every thing is short, if we compare it with *Eternity*. For our light affliction, which is but for a moment, worketh for us a farre more exceeding, and Eternall weight of glory. Hereupon S. Augustine cryeth out and prayeth so earnestly, *Domine, hinc ure, hinc seca, modò in aeternam parcas*; Lord, sear me here, lance me here, so thou sparest me hereafter. And Fulgentius, though a most holy man, drawing near unto his death, threescore and ten dayes before he died, was often heard to cry out, *Domine, da mihi modò patientiam, & postea indulgentiam*; Lord grant me patience here, and ease hereafter. These were his words and prayers even to the last gasp. Certain it is, God spareth them least of all, whom he determineth to take unto himself, to dwell with him throughout all *Eternity*.

We have a building of God an house
not made with hands, ETERNAL
in the heavens. 2 Cor: 5. 1.



Let none wonder at my habitation, I have
here a most large palace, when I think
upon the everlasting prisons of hell and
the ETERNAL MANSIONS of heaven.

207
17.

Aug

Ful



THE SIXTH
CONSIDERATION
upon
ETERNITY.

*How the Holy Scripture in many
places teacheth us to meditate
upon Eternity.*



He Kingly Prophet,
speaking of the wic-
ked, saith, That they
walk on every side,
or, *in a circuit.* This *Psal.*
12. 9.

is their manner of life : They go
from feast to feast , from delights
to delights , from wickednesse to
wickednesse. This is their *Circuit*.
And when they think they have al-
most finished their *Circuit* of wic-
kednesse, and gone over the round
of their lust, they begin again, re-
turning still to their former course,

150 *The sixth Consideration*

till death stealeth upon them before they be aware.

The children of *Job* made this law amongst themselves, to feast one another round, every one in his course. The good man their father observed and knew very well, that this their feasting round could not be without sinne: And therefore he

Job 1. 5. sent, and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all. As therefore the wicked delight and rejoyce in going the circuit of their pleasure: So God shall appoint them a circuit to go; but it shall be a circuit of torments, and that perpetuall and *Eternall*. Blessed *David* fore-saw this likewise: For saith he,

Psal 77. 17. 18. *Thine arrows went abroad: The voice of thy thunder was heard in the Heaven, or, round about. Famine, Warre, Pestilence, Sorrows, Diseases, Calamities, Death it self, and all Adversities whatsoever happen before the first death, are the Arrows of the Lord; but they flie over: they have*

have wings, and they quickly flye from one to another. But the voice of his thunder, the voice of his anger and fury shall continually roar in the prison of Hell, and like a wheel runne round without wearing, for all *Eternity*. This wheel, as if it were filled with Gun-powder, when it hath once taken fire, shall burn for ever and ever. *A fire is kindled in mine anger, and shall burn unto the lowest Hell.* There is also another circuit, and that like wise is *Eternall*: from unutterable cold to intolerable heat, and from heat back again to cold. *Drought and heat consume the snow-waters* (so saith *Job*) and so doth the grave those that have sinned. *S. Matthew* signifieth it more exprefly by the *gnashing of teeth, and weeping of eyes.* That we may more fully set out this horrible and incomprehensible wheel, order requireth that we shew how the Church agreeeth with the holy Scripture in this, as the holy Fathers agree with the Church. We have here divers

Leut. 32.

22.

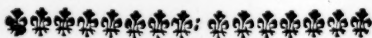
Job 14.

19.

Mat. 23.

13.

good admonitions from all these, which if we attend unto, we cannot easily let *Eternity* slip out of our memory.



CHAP. I.

*The answers of the holy Fathers
and the Church about
this.*

OF all the holy Fathers which have lived in divers ages, we should do well to hearken unto five especially, *Augustine, Chrysostome, Gregory, Bernard, Laurentius Justinianus.*

The first question here (which yet may seem a vain and a foolish one) is, Which is easier, and more tolerable to suffer pain in the head, eyes or teeth; to be troubled with the stone; to be pained with the wind Cholick, or *Hicac Passio*, or any other acute disease; neither to sleep night nor day, but to be tormented continually without any respite for three dayes together.

The

The quest on now is, I say, Which is easier, whether to suffer the pains now mentioned, or else to eat a piece of a fish, which is made bitter by the breaking of the Gall. This may seem a very ridiculous and most idle question. For, how much sweeter is it to eat such a whole fish, rather then suffer those so grievous torments though but for one day ! The bitterness of the fish will not endanger a mans life, nor make him sick, but leave onely a bitter taste in the mouth, which is displeasing to it. It is truly answered. And yet how many thousands of men make choice rather of the former ! For, How often doth the Preacher teach and exhort, cry out and speak plainly ! Christian brethren, consider well with your selves and look about you, The *Eternall* salvation of your soul is in question : If you walk this way, you must assuredly look for *Eternall* torments : Christ hath shewed you another way both by his Life and Doctrine. Return therefore and repent, you have gone long enough

astray : You may if you will have entrance into Heaven ; if you be shut out , it is your own fault : God is not wanting to those that are willing. It is true indeed, There is some bitterneſſe in uſing abſtinence and faſting , in confeſſing of finnes, in keeping the body under, in ſetting a ſtrict watch over thy ſenſes , in conquering ones ſelf, in living chaſtely and continently. This is no eaſie taſk ; but let it be what it will , we muſt ſuffer it. *Ought not Chriſt to have ſuffered theſe things, and ſo to enter into his glory ?* Let not a little and ſhort labour terrifie us : it is but for a few years , or it may be but a few dayes, that we are to do and ſuffer valiantly ; but our joy and reſt ſhall be *Eternall*. He overcometh all , whoſoever overcometh and conquereth himſelf, containeth himſelf, and reſiſteth his evil and violent paſſions ; and all this for Chriſt , for Heaven , for bleſſed *Eternity*. Chriſt after his reſurrection found his Diſciples eating fiſh broiled upon the coals ;

To

Luke 24
26.

To teach them how great things they should afterwards suffer; and that they were not to think of a soft and easie life, but that they were to be stoned, whipped, crucified, have their skin pulled over their ears; that this was the way to a joyfull resurrection, and to the participation and fellowship of *Eternity* with the blessed; that all other things were small and of no worth in comparison of immortality, and that blessednesse, which yet eye hath never seen. These things are often spoken of, but they are little regarded. This fish, bitter with the overflowing of the gall, that is, worldly crosses and the sufferings of this life, is often set before us; but it goeth against our stomach, we cannot endure to taste of it. *Eternity* is a thing we often hear of, we often reade of, it is continually preached unto us, and often repeated: but we either hear not, or believe not, or regard not; or if we do for a time, the cares of the world soon put it out of our minds, and we
bury

bury it in oblivion. But again, the Conscience often playes the Preacher, and recalls to our mind these wholesome lessons, is instant, dehorts, reproves; but prevails nothing. All is in vain. For many are so obstinate and perverse, that neither the Preacher nor their own Conscience can work upon them. But some are so impudent, that they will set themselves in opposition, and reply thus, *Let it go well with us here, and we care not: we neither know nor care what shall come hereafter, we are all for present profits and pleasures: no man returneth again from the dead, neither was it ever known that any one came back again out of hell: Come therefore, let us eat, drink, and be merry, let us enjoy our goods and take our pleasure.* These are the worldlings Ditties: But let S. Augustine determine this question;

August. *Melius est modica amaritudo in faucibus, quàm Æternum tormentum in visceribus:* Better it is, saith he, to suffer a little bitternesse in the mouth, then Eternall torments
in

in the inward parts. It is far better to suffer for our offences here in this world, then in the world to come. Farre better it is for three-score years and ten continually together here on earth, to be punished with most grievous punishments, then to suffer the torments of Hell for one day, yea for one hour hereafter. But let us hear what another of the Fathers saith.

Saint *Chrysostome* propounds the second question after this manner; Suppose one night in an hundred years a man should have a sweet and pleasant dream, and be after punished an hundred years for it, would he think such a dream were to be desired? And yet saith the Father, As a dream is to an hundred years, so is this present life to the life to come, yea rather it is much lesse: And as a drop is to the main Ocean, so are a thousand years unto *Eternity*. And in another place. What is there, saith he, to be compared unto *Eternity*? What are a thousand years in comparison of infinite ages

*Hom. 20
Ad Pop.
Antioch.*

*Hom. 28
2^a Ep ad
Hebr.*

158 *The sixth Consideration*

ages which are yet for to come? Are they not like unto the least drop of a bucket compared unto a bottomlesse Well? Look for no end of torments after this life, unlesse thou repentest before thou departest out of this life: for after death there is no place of repentance, no shedding of tears will profit thee, or do thee any good: Though a man in Hell should gnash his teeth, and blare out his scorched tongue, he shall not obtain so much as a drop of cold water. Grant then that a man should enjoy pleasures all his life long, what is that to infinite ages which are yet to come? Here in this life all things good and bad have at length an end; but the punishments that shall be suffered hereafter shall have no end. Set fire on the body here, and the soul will soon depart: But after the resurrection, when the body shall be from thenceforth immortall and incorruptible, the soul of the damned shall alwayes burn, and not consume in Hell fire. They shall

shall rise again, incorruptible indeed: But how? Not to receive a crown of incorruptible glory, but to suffer *Eternall* torments. But let us hear what another of the Fathers saith.

Saint *Gregory* maketh answer to *Greg.* this common question, Will not drunkenness sooner steal upon a man in the wine-cellar, standing by the hoghead, then in the Parlour sitting at the table? The Spouse of Christ triumpheth in the words of *Solomon*, *He brought can.* me to the banquetting-house (or ^{2.4.} as some read it, *He brought me into his wine-cellar*) and his banner over me was love, or, *He hath set his banner of love over me.* Upon which words Saint *Gregory* discoursing, saith thus, By the *wine-cellar* what can we better or more fitly conceive, then the secret contemplation of *Eternity*? For truly whosoever doth seriously consider with himself upon *Eternity*, and let this consideration sink deep into his mind, he may truly rejoyce, and triumph with

with the Spouse, saying, *He hath set his banners of love over me*: For he will keep better order in his love, loving himself lesse, God more, and even his enemies also for Gods sake. But such is the nature of this profound consideration, that it will presently make a man drunk. Make him drunk? How? With the drunkenness of the best desires, such as will leade him to amendment of life, carry him to his heavenly countrey, and bring him at length to *joyes Eternall*. It was cast into the Apostles teeth, that they were drunk with wine: And so they were indeed; but it was with wine out of this *Cellar*. Saint Gregory hath many excellent considerations, and sayings upon *Eternity*: amongst others he hath this, which is a very short one and a true one, *Momentaneum quod delectat, Aeternum quod cruciat*: That which delighteth is momentary, but that which tormenteth is *Eternall*. Here I

Job 19.
23.24.

could wish with Job, *Oh that these words were written! Oh that they*

they were printed in a Book ! That they were graven with a Pen of Iron ! These words, I say, That which delighteth is momentany, but that which tormenteth is Eternall. The Book in which this should be written, is the heart of man ; the pen of Iron with which it should be written, is serious meditation ; the Ink with which it should be written, is the blood of Christ. And these words so imprinted and engraven in the breast, are then especially to be called to mind, and to be often repeated, when pleasure fawneth, when lust provoketh, when luxury inviteth, when the flesh rebelleth, and the spirit faileth, when there is occasion of sinne offered, and danger of falling into sinne. But let us hear what another of the Fathers saith.

In the fourth place comes Saint Bernard : He shall answer to the question here to be propounded. In the lives of men there is such difference, that almost now so many men so many judgements concern-

cerning afflictions. There are found some so grievously and continually afflicted, that they are ready to fall down under the crosse as being too heavy for them to bear. One is oppressed with poverty, another is afflicted with sicknesse, another is overcharged with secret debts, another is tormented with cares, another is grieved and vexed with injuries and slanders: every man thinketh that most grievous which in present he suffereth. And many times it cometh to passe that such as are faint-hearted and impatient wish for death, runne into the water, and make haste to the halter, thinking thereby to find an end of all their griefs and sorrows, whereas indeed that supposed end becomes to them but the beginning of their sorrows, and such sorrows as never shall have end. But with the good and godly it is not so: They patiently endure all, submitting themselves in all things to Gods good will and pleasure. They neither desire to dye quickly, nor yet to live long.

Is it Gods will they shall die? They also are willing. Will he have them die quickly? They are willing to that also. Will he have them live yet longer? They are not against that: What God willeth, that they will; What he willeth not, neither will they. Beside these two kinds of men, there is a third, and that is the greatest part of men, that desire to live long: And there is almost no man so old but he hopes and desires to live yet another year. These men are never heard to say, they have lived long enough. Death maketh too much haste with them, he cometh to them too soon, yea and before his time. Here now the question may be moved, Who live, or who shall live longer. Saint Bernard in his seventeenth Sermon upon the ninety first Psalme upon these words, *With long life will I satisfie him,* breaketh forth into this admiration, What is so long as that which is *Eternall*? What is so long as that which shall have no end? Life *Eternall* is the good
end

end which we are all to aim at, and this end is without end. And further he addes, That is the true day indeed after which there follows no night, where there is *Eternall* verity, and true *Eternity*, and therefore true and *Eternall* satiety. So then the question may be determined thus, That those onely shall live a long life truly so called, whosoever shall never die, but alwayes live in heaven: And again, That those shall die a lingring death (alas! too lingring a death) whosoever shall alwayes die, but never live, in Hell: For they shall live onely there to be tormented alwayes. Let us hear but one more, and so conclude.

Laurentius Justinianus shall resolve the last question for us. There are, saith he, many things in this world which nature hath so appropriated and assigned to some one certain place that they are not to be found in another place, unlesse it be in part. Of some flowers which grow in the new-found

found world we have onely the seed : Of some living creatures there are brought over unto us onely the skins. Now *Eternity* is a thing so proper to another world, that it is not to be found in this ; onely the seed thereof we may have even in this world : And what are the seeds of *Eternity* ? They are , saith *Laurentius*, *Contempt of a mans self*, the gift of *Charity*, and the taste of *Christs works*. To contemne others , is a tree that overspreadeth the whole world , whose wood is fuell for the fire of Hell. To contemne himself is a very small seed , scarce known in the world : Christ brought it down from heaven with him , who made himself ^{Phil. 2. 7.} of no reputation , and took upon him the form of a servant, and became obedient , not to the Stable onely, or the Manger , but even to mount *Calvary* , unto death , even the death of the *Crosse* , unto the grave , yea even unto Hell. Wherefore God also hath highly exalted him. Behold ?
 this

8.

9.

this little seed is grown up and spread in breadth, and is become the highest of all trees. The same Authour speaking of *Charity*, saith thus, The measure of our glory and *Eternall* reward shall be according to the measure of our *Charity*.

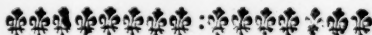
Luke 7. For, *To whom little is forgiven,*
47. *the same loveth little.* He obtaineth lesse grace, whosoever hath lesse *Charity*: And where there is lesse grace, there also shall be lesse glory. So then it is most true, The more thou lovest God, the more thou heapest up unto thy self *Eternall* rewards. The whole Law is love, but it must be pure, chaste, and holy. I have done with the second, which is *Charity*. I come to the third, which is *The taste of Christs works*. It is a common and witty saying in the Rhetorick Schools, *He is to be thought a good proficient, who can relish Tully's Works*: We may say as much in the School of Christianity, *He hath made a good progresse in Religion and Virtue, who can relish Christs Works, who likes*
the

the taste of Christs Doctrine and Example. But whosoever findeth no taste almost at all, no relish in the Words and Works of Christ; whosoever is not moved, affected and delighted with those things which belong unto the mind, and Christian piety, to Heaven and *Eternall felicity*; but on the contrary findeth much sweetnelle in eating, drinking, walking, laughing, jesting and playing: The same man may say with sorrow enough, too truly, *How little seed of Eternity have I within me, O my God!* Or rather, *I have none at all.* For when I descend into my self, I see manifestly what spirit is within me, and whither my affection carryeth me. To spend whole nights in dancing, feasting, revelling, quaffing, dicing and carding, hearing foolish and idle tales, reading impure Books, calling for, and laughing at amorous songs, playing the good fellow, and doing as the company doth; Oh this never offendeth me, this is pleasing and delightful to me. But to hear of Christ
and

and his life, to hear of holy men that lived formerly, who were much given to watching, fasting, and prayer, or to reade of their lives, that makes no musick in my ears, and this is an eye-sore unto me : I can neither hear nor see : I stop mine ears, and close mine eyes for fear lest they should be offended. To hear a Sermon of an hour long, it is death unto me. and therefore I sel-dome come to Church : or if I do sometimes, I drive away the time, either sleeping or prating. There are too many such men in the world : but of such as may be truly said, That they have no taste or relish at all of the works of Christ. But now let us hear the judgement of the Church concerning *Eternity*.

The memory of *Eternity* is so precious in the esteem of the Church, that there is no Psalm, no Prayer, no Hymne but closeth with it. *Glory be to the Father, and to the Sonne, and to the Holy Ghost; as it was in the beginning,*

is now, and ever shall be, world without end. Amen. As it was in the beginning, that is, before all beginning, from all Eternity, without any beginning: is now and ever shall be, world without end, that is, throughout all ages; infinite, innumerable, incomprehensible ages to all Eternity. But let us leave the little Rivers, and make haste to the fountain.



CHAP. II.

Clear testimonies of Divine Scripture concerning Eternity.

I will produce onely three witnesses, a Prophet, an Apostle, and an Evangelist.

How many and how great are the sighs and groans of poor abject and despised men! we may hear them every day. One or other every-where is complaining, Wo is me poor man, I have few or no friends at all; I am disre-

I spect.

170 *The sixth Consideration*

spected; I am scorned and trampled under foot almost by all. Have patience a little, O man, suffer for a while; the day of comfort will rise at length, though it seem long first. Remember Gods promise in the Prophecie of *Baruch*, *Cast about thee a double garment of the righteousness which cometh from God, and set a Diadem on thy head of the glory of the Everlasting.*

Baruch
3.2.

Others there are that accuse Nature, complaining still that she hath given too long a life to Ravens, and too short a great deal unto man. Hear thus much, you that are still complaining of the shortness of mans life, This life is short indeed; but when this short and vain life shall end, there remains another life which never shall have end. If ye will not believe me, yet believe *S. Paul*, *For we know, saith S. Paul, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, Eternall in the Heavens.*
What

2 Cor.
5.1.

What great losse is it then, if this earthly tabernacle of our body be dissolved, when as we have a royall palace prepared for us, which is not subject to dissolution? To the testimony of the *Prophet* and the *Apostle*, let us adde the testimony of the *Evangelist Saint Matthew*, in whose Gospel we may reade these words of our Saviour, *If thy* Math.
band or thy foot offend thee, cut 18.8
them off, and cast them from thee:
It is better for thee to enter into
life halt or maimed, rather then
having two hands or two feet to be
cast into everlasting fire. And if 9.
thine eye offend thee, pluck it out,
and cast it from thee; It is better
for thee to enter into life with one
eye, rather then having two eyes to
be cast into hell-fire. Oh fire! Oh
hell! Oh Eternity! Time is no-
thing, if it be compared with
Eternity; shortnesse of life, and so
losse of time is no losse at all, but
great gain, if thereby we gain
Eternity. Christ hath promised it,
and Saint Matthew hath recorded
it, and sealed it in these words of

Matth.
19.29.

our Saviour, Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred fold, and shall inherit everlasting life. Is it not clear enough that this promise is of blessed *Eternity*, when we have security given us of receiving an hundred fold reward? Again, Christ according to the same *Evangelist* forewarning of the latter judgement, three times makes mention of *Eternity* expressly in these words, *everlasting*, or *eternall fire*, *everlasting*, or *eternall punishment*, and *life eternall*.

Mat. 25.
41.46.

Seeing therefore the holy Fathers, the Church, and the sacred Scripture do so many wayes propound unto us the serious consideration of *Eternity*; it is our part and duty, as many of us as look for *Eternall* life in heaven, it is our part and duty seriously to meditate thus with our selves every one: Oh my God! How seldom have I heretofore thought upon

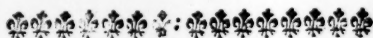
upon *Eternity* ! or if I have thought upon it, in what a cold and negligent manner have I done it, notwithstanding every day, yea every hour and minute I draw nearer and nearer unto *Eternity* ! But for the time to come by the assistance of thy grace, I will mind it more carefully then heretofore I have done ; and if at any time through thy bounty riches shall increase, I will not set my heart upon them : though the world should smile upon mee, though I should want no temporall thing that my heart can desire, though I should seem to flow in never so much abundance, yet will I still remember *Eternity*. In the midst of my prosperity these shall be my thoughts ; but how long shall this last ? will this fair weather never change ? will this comfortable sunne alwayes shine upon me ? Or if I should live in prosperity all the dayes of my life, what shall it profit me after death ? After this sweet but short, pleasing but perilous, unhappy happinesse, there shall shortly follow *Eternity*.

sy, *Eternity*. But if the world goes ill with me, if it frown upon me, if I meet with many crosses, troubles and afflictions, if misfortunes befall me, if they rush upon me like waves one on the neck of another, if I be turmoiled and tossed up and down, then these shall be my daily thoughts, Well, let the world have its course, I am content to bear it, Gods will be done. Let the sea be troubled, let the waves thereof roar, let the winds of afflictions blow, let the waters of sorrows rush upon me, let the clouds of tentations threaten rain and thunder, let the darknesse of grief and heavinesse compasse me about, yea, though the foundation of the world should seem to shake, yet will I not be afraid. These storms will blow over, these winds will be laid, these waves will fall, this tempest cannot last long, and these clouds shall be dispelled. Whatsoever I suffer here, shall shortly have an end, I shall not suffer *Eternally*. Come the worst that can come, death will
put

put an end to all my sorrows and miseries. But no storm to that storm of fire and brimstone which the damned shall suffer in Hell *Eternally* and without end. All things here shall have an end, but the torments there shall have no end. Whatsoever is not within the circle of *Eternity*, is short, swift, and momentany, it is but a shadow, but a dream, so saith Saint *Chrysostome*. It is but a *Modicum* or a thing of nothing, a little, a very little, for a little while, yea a very little while. Often doth our Saviour beat upon this, speaking to his Disciples. All his own sufferings, yea his most bitter death upon the Crosse, he calleth but *a little*: All the sufferings, punishments, and violent deaths of the Apostles, all but *a little*: And why should not I also think it but *a little*, whatsoever here I suffer, though I should suffer it an hundred years together? For yet *a little while*, ^{Heb. 7.} and he that shall come, will come, ^{27.} and will not tarry. I will therefore suffer patiently whatsoever can

I 4 happen,

happen, and account one thing
only necessary, and that is, To
do nothing against my Conscience,
and displeasing unto God. For all
is safe and sure with him who is
certain and sure of blessed *Eternity*.



CHAP. III.

*This life in respect of that which
is to come is but as a Drop to the
Ocean, a little stone to the sand
upon the Sea shore, a Centre to
the Circle, a Modicum, a little,
a very little time, a Minute to
Eternity. And such are the suf-
ferings of this life in respect of
the years that shall be hereafter.*

MOST true it is, Whatsoever la-
bour or sorrow we suffer in
this life, it is but a *Modicum*, or
for a little while. It is the saying
of *S. Augustine*, *This Modicum or
little while seems long unto us, be-
cause*

cause it is not yet all past and gone :
 But when it shall come to an end,
 then shall we perceive and under-
 stand what a little while this Mo-
 dicum was. The wisest of men
 being to shew the vanity and short-
 nesse of this present life, though it
 should be lengthened to an hun-
 dreds years, which few men can
 reach unto, makes choice of the
 most minute things in the world,
 whereby to expresse it and set it
 forth by way of resemblance. For
 thus we reade expressly in Eccle-
 siasticus, the number of a mans
 dayes at the most are an hundred
 years. As a drop of water unto
 the sea, and a gravel stone in com-
 parison of the sand, so are a thou-
 sand years to the dayes of Eterni-
 ty. And why then do yerejoyce
 in this, ye long-liv'd men, that ye
 have lived an 100 years? All our
 years are, What are they? They are
 as a drop of water unto the sea, and
 a gravel stone in comparison of the
 sand. And what is a little stone
 to those exceeding high mountains
 of sand? and what is a small drop

Ecclesi.
 18.9.

10.

of water to the deep and fathom-
 lesse Sea ? such are fifty, sixty, yea
 an hundred years (Hear this, ye
 old men) they are but a *Modicum*,
 a very little while, but a *Minute* of
 time, indeed nothing at all, to the
 dayes of *Eternity*. And yet, foolish
 and miserable men, we are over-
 joyed with this little stone, this
 small drop. Our life is indeed a *lit-
 tle stone*, but no jewel, no precious
 stone; it is made of no better mat-
 ter then sand. Our life is a *drop*, but
 not of sweet and fresh water; it is
 salt and brackish as the sea-water
 is. For all his dayes are sorrows,
 and his travel griefs; yea his heart
 taketh no rest in the night: so saith
 the *Preacher*. It is the counsel of
S. Augustine, Recall to mind, saith
 he, the years that are past, from
Adam to this present day; ran
 over all the Scripture: It is but
 almost yesterday since he fell, and
 was thrust out of *Paradise*. For
 where are those times that are
 past? Certainly, if thou hadst lived
 all the time since *Adam* was thrust
 out of *Paradise*, even unto this pre-
 sent,

Eccles.
 2.23.

August.

sent, thou wouldest perceive and confesse that thy life was not long, which is so soon fled away. For what is any mans life? Adde as many years as thou wilt, imagine the longest old age: What is it? Is it not as a morning blast? All this is most true. I pray you tell me, where is *Adam* now? where is *Cain*? where is long-liv'd *Methuselah*? where is *Noah*? where is *Sem*? where is *Eber*? where is most obedient *Abraham*? where is *Jacob*? where is *Joseph*? They are dead and gone, their time is past; we may say of them, *Vixerunt, fuerunt Troes, Once they were, now they are not.* Thus our life passeth away; thus the glory of the world passeth away. O morning dew! O meer vanity! What is it that we so desire here? what so long as to be hoped or wished for here? short it is, a *Modicum* it is, it is vile and nothing worth, it is but a small point whatsoever thine eye beholdeth here. It is a true saying of *Gregory the Great*, The longest measure of our life is but a point;

*Greg.
mag.*

or

180 *The sixth Consideration*

1 Cor. 15
52.
Psal.
119. 19.

or it is a short line that begins, continues, and ends in a point. *In a moment, in the twinkling of an eye* all things shall have an end: *I have seen an end of all perfection, but thy commandment is exceeding broad*, so saith the Psalmist. Why then do we account any time long? For that which is past, now is not; that which is to come, yet is not; and what is the present? The glasse is alwayes running, and the clock never stands still: The houre passeth away by flying minutes. What is flown by, is past and gone: what is yet behind, is still to come: But where is the time which we use to call long? *Bernard* makes often mention of that most true and excellent saying of *S. Hierome* (and, Reader, it is worth observing) *No labour ought to seem long unto us, no time long, in which we are seeking after Eternall Glory.*

Hierom.

And yet though the life of man be but very short in comparison of *Eternity*, there is none of the damned that can justly accuse God for not granting him a longer life. *They*

They must condemne themselves for not living better. *There is no inquisition in the grave* (saith Siracides) *whether thou hast lived ten, or a hundred, or a thousand years.*

*Eccles.
4:14.*

In hell it is no time to complain of shortnesse of life. Every man hath lived long enough, if he hath lived godly enough.

Here, Christian brother, I will deal more boldly and plainly with thee, and lay the matter so open that thou shalt see it clearly presented before thine eyes. Thou sayest that thou dost often think upon heaven, and that thou hast an earnest and longing desire after *Eternity*. Sayest thou so? I hear thee, but I do not believe thee: neither would I have thee believe me if I should say so of my self. For how can it be, O good Christian brother, how can it be that thou or I should think so often and so seriously upon heaven, and have such a longing desire (as we say we have) after *Eternity*, and yet be so luke-warm, yea stone-cold, in matters of religion; so slow and backward

backward to that which is good ,
 so prone and forward to that
 which is evil, so ready and willing
 to all manner of wantonnesse , so
 querulous and complaining , so
 slothfull and negligent ? Where we
 should be angry , there are we too
 patient ; and where we should be
 patient and courageous, there are
 we too faint-hearted and pusillani-
 mous. In the fire of every light af-
 fliction our patience melts and con-
 sumes away : nay we are often cast
 down with a word , we are blown
 down with the breath of a mans
 mouth. But never are we more im-
 patient and desperate , then when
 our wills are crossed. I might speak
 here of the hot *Apostems* of lust
 wherewith our hearts are often in-
 flamed and swoln, and likewise of
 the devouring *Cancer* of envie
 which often eats into our breasts,
 and makes our flesh consume away :
 But I passe them by . Notwith-
 standing what hath been said, we
 good and godly men, as we professe
 our selves, and would have others
 think us to be, are too timorous
 where

where we should be bold, and too bold, where we should be timorous, glory in nothing more then this, That we have often in our minds and hearty desires the joyes of *Eternity*. Believe it, it is not credible that the thoughts of heaven and *Eternity* should be so often in our minds as we speak of, and yet mean while that we should live no better then we do. Did I say, It is not credible? Nay, I say it is impossible. And thus I shall declare it.

The Patriarch *Jacob* served his uncle *Laban* for his daughter *Rachel* seven years, *And they seemed* Gen 29.
20. *to him but a few dayes for the love that he had to her.* Hearest thou this whosoever thou art that so complaineest? Thou servest no impostour or deceiver as *Laban* was, but God thy maker, and him that will surely keep his covenant and promise. Thou servest not for a wife but for the kingdome of heaven: not for the beauty and sight of a wife, but for the beautifull vision and *Eternall* sight of God: not for
the

the delight and pleasure of a wife, but for celestiall and *Eternall* delights and pleasures. And yet doth the trouble of one winters day oftentimes so cast thee down, that suddenly all thy love towards God and thy desire after heaven begins to wax cold in thee. As soon as the storm of adversity begins, thou breakest forth into most bitter complaints, thou callest heaven and earth to witnesse, thou breathest nothing but revenge; yea oftentimes, I believe, thou sparest not God himself, but callest his Justice into question. At other times when pleasure with her fawning allurements hath once enticed thee, she doth so bewitch^r thee and take away thy memory that thou quite forgettest to serve God, and so runnest headlong into the *Labyrinth* of sinne, which hath a faire entrance, at least seemingly, but leadeth thee the next way to destruction. Is this the vigilancy which thou so much talkest of? Is this thy heroicall fortitude and love of God? How wilt thou serve
God

God seven years, as *Jacob* did *Laban*, when (alas !) thou canst not endure the labour and sorrow of one short day ? O *Simon, Simon*, Mar. 14.
37. sleepest thou ? Coulast thou not watch one houre with thy Lord and Master ? But hear further concerning the Patriarch *Jacob*. He being beguiled by his Uncle *Laban*, who gave him blear-eyed *Leah* instead of beautifull *Rachel*, served him yet seven years more for his daughter *Rachel*, whom he dearly loved : And no doubt but those seven years also seemed unto him but as a few dayes for the exceeding great love that he had unto her. And it is very likely that oftentimes when he was weary at his work he had an eye unto *Rachels* beauty, and said thus with himself, Surely for her beauty she is worthy for whom I should suffer seven years hard service ; and, if need were, I would not stick to serve yet seven years more. Such was the affection that he bore unto *Rachel*, that it made him scarce sensible of any labour.

Hearest

Hearest thou this, thou which goest for a Souldier of Christ? conceivest thou this? understandest thou this? How then canst thou still murmure against God? Thou art bid to serve God for Gods sake, that so thou mayest at length enter into Gods *Eternall* rest; Thou art exhorted to tolerance and patience here, that so thou mayest be made partaker of Immortality with the blessed hereafter: And yet sleepest thou, O sluggard? Hast thou not an ear to hear? Art thou still complaining? Do but reckon up the years which thou hast spent in the service of God, and see whether thou hast served God faithfully and painfully twenty years, as *Jacob* did *Laban*. I am afraid thou wilt come short in thy reckoning; Hast thou served God so many moneths? I tell thee, I make a question of it. Number the nights that thou hast spent in watching and praying, recount the dayes which thou hast spent in holy exercises, and see if thou canst truly say unto God as *Jacob* did to *Laban*:

In the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes: Thus

Gen. 31.

40.

have I been twenty years in thy house: I served thee fourteen years for thy two daughters, and six years for thy cattel. Tell me,

41.

Christian man, hast thou served God thus twenty years? Thou knowest thy wages if thou servest God: Not Labans daughters, nor flocks of sheep; God himself shall be the reward of thy service: Thou shalt be blessed both in soul and body; It shall be well with thee on every side; Thou shalt enjoy all manner of delights; great delights without either lacking or loathing, and without end. Thou shalt swim in the bottomlesse Ocean of pleasures: And yet (behold!) thy hands are slack to every good work; Thy feet are slow to go to Church; Thy heart consumes away with envy, flames with anger and revenge, abounds with the vermine of thy filthy thoughts, and is quite dead through slothfulnesse and impatience. Is this thy serving of God?

God? Is this the way, thinkest thou, to heaven, to immortall life, to *Eternal* blessednesse? Surely it is not. Why dost thou not rather as *Jacob* did? when thou art weary with any labour which thou undergoest in the service of God, when the world goes ill with thee, when adversity presseth thee, prosperity seduceth thee, and labours burden thee, lift up thine eyes to heaven, behold *Rachel*, who is promised unto thee, and thus comfort up thy self, Be not troubled, O my soul: Behold thy *Rachel*, thy *Rachel* which is in heaven, fair *Rachel*, comely *Rachel*, *Rachel*, that is all beautifull, not having any one blemish about her! Behold heaven and the house of thy *Eternall* rest and pleasure! Be content to suffer for a while, a little sorrow, and some pains: For thou shalt shortly be where thy *Rachel* is, and there thou shalt be the more joyfull and blessed, by how much the more thou are here sorrowfull and afflicted: There shall thy rest be the more pleasant and joyfull by how much

much the more thy life here is heavy and painfull. Well then be of good courage, shew Christian fortitude and patience. *Eternity*, blessed *Eternity*, is more worth, infinitely more worth then all that we can do or suffer. If thus, O Christian brother, thou wouldest animate and encourage thy self, if with such eyes thou wouldest oftner look up to heaven, if with such affection thou wouldest daily think upon *Eternity*; believe it, all thy dayes of service here on earth would seem but few, for the great love which thou wouldest have unto *Eternity*: Thou wouldest count all labour easie, all troubles welcome, all losses gain. This I will say, and therewith I will conclude, The more a man thinks upon the *Eternity* of the world to come, the more care he will take here to lead a godly life in this present world.



Thus saith the high and loftie one
that inhabiteth ETERNITIE.



Adam lost ETERNITIE: Christ regained
it: to this the Angels invite us from this
the devils withdraw us: have a care
whether thou followest.

gr
ft
na
to
ve
of
fel
he



THE SEVENTH
CONSIDERATION
upon
ETERNITY.

*How Christians use to paint
Eternity.*



He that is to go through
an house in the dark
must go warily and
leisurely, step after
step, and he must
grope for the wall: If mans under-
standing will be prying into *Eter-*
nity, if he thinks here in this life
to enter into it, he is much decei-
ved: The way is dark and full
of difficulties. He may hurt him-
self by the way, but he shall never
here attain unto it. The way thi-
ther

192 *The seventh Consideration*

ther is but short indeed: but when a man is once in, there is no coming out again. And yet though no mortall man can so conceive of *Eternity*, that he can certainly say what it is; notwithstanding the infinitencle thereof is shadowed out by certain pictures and resemblances in such manner that every man may have a glimpse of it. Whatsoever we speak or write concerning *Eternity*, howsoever we set it out in colours; all is but a shadow, yea a shadow of shadows. No *Orator* in the world can with all his Rhetorick sufficiently expresse it; No *Limner* with all his curious art and skill can set it forth to the life. If all times that ever were and ever shall be should be put together, they would infinitely come short of *Eternity*: The Latitude thereof is not to be measured, neither by hours, nor dayes, nor weeks, nor moneths, nor years, nor *Lustras*, nor *Olympiads*, nor *Indictions*, nor *Jubilees*, nor ages, nor *Plato's years*, nor by the most slow motions of the *Eighth Sphear*, though these

these were multiplied by a thousand, or a million, or the greatest multiplier or *Number numbring* that can be imagined. Neither can it be measured by any *Number numbered*, as by the starres of heaven, the sands of the sea, the grasse of the field, the drops of the rivers, and such like. The number of *Eternity* is past finding out.

The Saylers use to sound the depth of the sea by a plummet and a line: Let us also let down the plummet and line of our humble and reverent cogitations, to sound the depth of *Eternity*, which yet is past finding out. But if we will go by this *Map*, if we will sail by this *Chard*, if we will view well this *Picture*, we shall come much nearer finding it, then otherwise we should.

Christ as a Child, taken as it were from the manger, and the cradle, almost quite naked, and without clothes, *stands in the clouds*: on his shoulders he bears a crosse: In the clouds there is this inscription,
ETERNITY: Beneath Christs
 K feet,

feet, down upon the earth there is the *Skeleton* of a man, or nothing but the bones of a man without hair or skinne, onely he hath a beard to be known by: In his left hand he holdeth a *picce of parchment*, in which these words are written,

Greg.

Momentaneum quod delectat; That which delighteth is momentany: In his right hand he holdeth up an Apple. Near unto him there standeth a Raven pecking a shell-fish, with this subscription, Cras, cras, To morrow, to morrow. The Earth opens her mouth, and flames of fire break forth and tend aloft, in which these words are written,

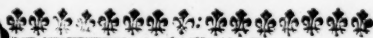
Greg.

Aeternum quod cruciat, That which tormenteth is Eternall. Christ coming down from the clouds Two adore with bended knees of diverse sex, in the place of all mankind. Behind them there is a running Hour-glasse, or a Diall measuring hours by the running of water, called a Clepsydra; and a Book lying wide open: On one page there is written, They spend their dayes in mirth, and in a moment go down

*Job 21.
13.*

down to the grave. On the other page, *Who shall deliver me from the body of this death?* Before them stand *Two* heavenly *Angels* which embrace them with their arms, and pointing at Christ bid them lift up their eyes unto him. This is the *Picture*: The meaning followeth.

Rom. 7.
24.



CHAP. I.

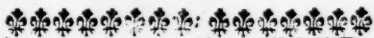
Christs inviting.

CHrist the *Eternall* Son of the *Eternall* God came into this world, clad with no other garment then we, that is, stark naked. The garment of immortality and innocency we lost by *Adams* disobedience. And now (alas!) how miserably arrayed do we come into this world! Christ together with us, yea for us, suffereth punishment, and yet was not guilty of any sin. But what meaneth this *Crosse* upon the *shoulders* of the *Sonne* of God? It is a bed on which he slept in death. *Golgotha* was his chamber;

The Thorns his pillow; and the Crosse, his bed. Which many religious men of former times well considering with themselves, have voluntarily and freely chosen to lie hard, and take little rest, that at the day of resurrection they might rise joyfully to rest *Eternall*. Some, as we may reade, have made the Earth their Mattresse; Sackcloth, their Sheet; and a Stone, their Boulster; and many there are which do so still to this day. But I leave them and return to Christ. He suffered

Phil. 2.8 *death, even that most bitter and shamefull death of the Crosse: To what end? That he might save us from death Eternall. Die we must all of us; but our death is but short. In a moment, in the twinkling of an eye the soul is snatched from the body, and this is all that which we call Death. But it is not so with them in Hell: Their torments farre exceed all the sorrows and pangs of death, not onely because they are more grievous for their quality, but also because they are of longer continuance beyond all*
com.

comparifon ; for they are *Eternall*. So then their torments are, alwayes to be tormented ; and their death, to die alwayes. And from this death hath Chrift the Sonne of God delivered us ; *the child* that we fee described walking amidft the clouds. Under his feet is a bare *Skeleton*, or the bare bones of a man, which by all figns we may gather to be our forefather *Adams*. Hearken ye children, and ye childrens children hearken unto the words of your forefather *Adam* thus fpeaking unto you.



CHAP. II.

Adam lamenting.

O My children, happy then indeed, if your forefather had known his own happineffe, but now miserable, and that even in this, because mine. By me were you destroyed before you were begotten ; by me were you damned before you were brought forth. I

fain would be as God , and by that means I am left scarce a man. Before you could perish , you all perished in me. I my self do not know whether you may better call me a Father, or a Tyrant and a murderer. I cannot wonder or complain justly that you are so vicious and so sinfull : for you learned it of me. I am sorry that you are so disobedient: but this you learned also of me. I was first disobedient unto God that made me. The Angels in heaven blush and are ashamed to see your gluttony and intemperance : but this is your fathers fault. Your pride hath made you odious and detestable before God : but this monster first conquered and triumphed over me, and so pride became more proud then she was before. This is the inheritance you receive from me , nothing else but an heap of miseries. God indeed of his free good-will gave unto me by a sure promise Heaven for an inheritance, and intailed it upon you : But I have undone you all, cut off the intail , and prodigally made
away

away all for one bit. I valued my wife and my apple more then you all, more then Heaven, more then God. A cursed and unhappy dinner, for which I deserved to sup in hell many thousand years after. I lived in *Paradise*, a garden full of all delight and pleasure beyond imagination: God gave me the free use of all things therein; onely the fruit of one tree was forbidden me. I was Lord of all the creatures, I was wise and beautifull, strong and lusty. I abounded with all manner of delights. The Air was then as temperate as could be desired; the Clouds were clad in bright blue; the Heaven smiled upon us; the Sunne did shine so pure that nothing could be more. All things seemed to gratifie us at our new marriage. Our eyes could behold nothing but that which was flourishing and pleasing to them; Our ears were continually filled with musick, the Birds, those nimble Choristers of the Air, ever warbling out their pleasant ditties. The earth of it

self brought forth odoriferous cinnamon and saffron. I was compassed about with pleasures on every side. I lived free and remote from all care, sorrow, fear, labour, sickness and death. I seemed to be a God upon earth. The Angels in Heaven rejoyced to see my happiness: There was none that did envy me but my self. But because I obeyed not the voyce of God, all these evils fell upon me. I was driven out of *Paradise*, banished from the sight of God, and for shame I hid my face. Labour, sorrow, mourning, fears, tears, calamities, a thousand miseries seised upon me, and quite wearied me out: you feel it, as many as are of my family: and that which seemeth to be the end of all temporall misery and sorrow, is oftentimes the beginning of *Eternall*. O my children, learn by your own wofull experience, learn by your own losse and mine, learn I say to be wise at length. I will give you but one lesson, and it is but in three words, which you shall do well to learn by

by heart, and that is, *To hate sinne.*
Behold! Do you not see a *grievous flame* breaking out hard by me? It hath burnt ever since sinne first entred into the world, and shall never be put out. All other punishments are but light, and shall shortly have an end: But the damned shall be tormented in this flame for ever and ever. Now if we will, we may escape it. Heaven is set open to all; but there is no coming to it but by the way of repentance, and the gate of the crosse: He that walketh in this way, and entreth in at this gate, may be certain of his salvation, and eternall joy in the kingdom of heaven, where he shall have an everlasting habitation. This is the counsel of *Adam* to his children, I say it is *Adams* counsel,

*Who falling once did make his children all
Both guilty of his punishment and fall.*

CHAP. III.

The Raven croking.

N Ear unto the *Skeleton* of the *Protoplast*, or the bare bones of the first man that God made, is the *Ravens* place in the Picture, which maketh very much for the representation of *Eternity* to the life. It is a well known saying of *August.* *Saint Augustine*, *Cras, cras*, that is, *To morrow, to morrow*, is the voyce of the *Raven*: *Mourn therefore like a Dove, and beat thy breast.* The chiefest cause, that I conceive, why most men lose their part and portion of blessed *Eternity*, is because they seek it not *To day*, but deferre the seeking of it till *To morrow*. For what is more frequent or ordinary, then putting off repentance till *To morrow*, *To morrow*, which God doth know we are uncertain whether we shall live to see or no? but that we may not seem to put it off without some fair pretence, we make many fair promises unto God.

I will

*I will To Morrow, that I will,
 I will be sure to do it :
 Tomorrow comes, Tomorrow goes,
 And still thou art to do it.
 Thus still Repentance is deferr'd
 From one day to another :
 Untill the day of Death is come,
 And Judgement is the other.*

But the day of promise is so long a coming, that the day of death often preventeth it, and we are suddenly snatcht away, and swallowed up of *Eternity*, and so plunged into the gulf, miserable men that we are, into the gulf of everlasting horror and despair. This is it that undoeth many, saith Saint *Augustine*, whilest they cry, *Cras, cras, To morrow, to morrow*, the gate is suddenly shut against them : Therefore the sonne of *Sirach* often calleth upon us to this purpose, *Make* *Ecclus. 5-7.*
no tarrying to turn unto the Lord,
and put not off from day to day :
For suddenly shall the wrath of
God come forth, and in thy secu-
rity thou shalt be destroyed, and
perish

Seneca.

perish in the day of vengeance. It was truly said of *Seneca* that Roman Philosopher, A great part of our life we spend in doing ill; the greatest part in doing nothing; but all in doing another thing rather than that we should. Not unlike to *Archimedes*, who, when *Syracuse* was taken, was sitting secure at home, and drawing circles with his compasse in the dust. For do we not see most men, when the *Eternall* salvation of our souls is in question, handling their dust, and stretching themselves to their furthest compasse, set upon the tenter-hooks, as it were, and distracted with Law-suits, money matters, worldly businesse, and labours that shall nothing profit them at the last? *Eternity* is a thing they never once think of, or else very seldome, and then but slightly, for a snatch and away, as dogs are said to lap at Nilus. *Mariha*, *Mariha*, thou art carefull and troubled about many things: but one thing is needfull, and that is, *Beatitude*, or blessednesse, not that

Luke 10
41.

that on earth which such as it is, is yet but short; but that in heaven, which is *Eternall*.

Before we take any businesse in hand, we commonly examine it at this well known rule, saying, *Is it worth my pains? Shall I get my bread by it?* Should not a Christian man rather in the beginning of every work, sit down and say with himself, *Shall I gain heaven by it? Will it any thing further me in the way to blessed Eternity?* We do not love to trouble our heads with such *Quære's* as these, we put off the hearing of them till another time: we do adjourn it from one time to another, and another, and still another. And at the last day of Term, we will grant a hearing. Foolish men! when at last we are not able to labour, then we first begin to think of labour. When we must needs depart out of this world, then we begin to think upon another world. When we can live no longer here, then we begin to think of the life to come hereafter. When the
hour-

hour-glasse of our short time is run out, then we begin to think of *Eternity*. When there is no time left for repentance, then presently we will repent. When the gate is shut, then we knock. But this is the fault of all sinners in generall, still to deferre their Repentance from day to day. Every sinner is ready to say, (saith Saint

August. *Augustine*) *I cannot now, I will another time. Alas ! Alas ! If another time, why not now ?*

Dionys. *Dionysius* King of *Sicily* disrobing *Apollo* of his cloth of gold, said thus, *Nec aestati nec hyemi vestis hac convenit ; It is a wear neither fit for Winter nor Summer.* In Summer it is too heavy, and in Winter it is too cold. So do many (saith Saint *Ambrose*) play with God ; and deceive their own souls. They say, Let a young man live according to the fashion of the World ; Let him drink and dance ; let him go to the Horse-race, and to the Wrestlers ; let him go a coursing in the fields with his companions. It is for old men

to stay at home, and not to stirre abroad, unlesse it be to Church. This is too melancholick a life for a young man. But when they grow old, what do they then? Then are they old and tickly, weak and feeble; you must not look for these things of them at that age; their strength will not permit: it is not with them as formerly it hath been; you must give them leave to take their ease; let them have a care of their health: This is all they have to do. Thus we let the Summer and Winter of our age passe away, and never once think of the *Eternall Spring*. But let us remember our selves, and *as we have opportunity let us do good.* But *Gal. 6. 10.* let not our song be any more, with the black Raven, *Cras, cras, To morrow, To morrow*, and so let *To day*, and *To morrow*, and the next, and so our whole life passe away, and *Eternity* overtake us before we are aware. *To morrow* is not, *To day* onely is ours. So saith Saint James, *Go to now, ye that say, To day, or to morrow we will* *Jam. 4. 13.*

go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is our life? It is even a vapour that appeareth for a little time, and then vanissheth away. It was a very good answer that *Messodamus* gave one, inviting him to a feast the next day, (as it is reported by *Guido Bituricensis*) My friend, saith he, why dost thou invite me against *To morrow*? I durst not for these many years secure my self that I should live one day; for I have expected death every hour. No man is sufficiently armed against death, unlesse he be alwayes prepared to entertain it. What is it else but rashnesse and folly, folly and madnesse, and indeed mere contempt of *Eternity*, for a man to lie down in ease upon a featherbed, to sleep secure snorting and snoring, and to lodge an enemy, a deadly enemy, all the while, sinne in his very bosome? Sudden deaths are very common and ordinary amongst us. How many have we
heard

Messodamus.

heard of, that went to bed well over night for ought any man could tell, and were found dead in the morning ! I will not say carried away out of their beds, and cast into Hell-fire ; whether it be so or no God knoweth. Have we not seen and known some that have been suddenly struck, fallen sick, and died in the space of an hour ?

Within an hour, yea lesse then an hour, sound and sick, quick and dead. And yet do we (rath and foolish men !) procrastinate it from day to day (that is nothing) from year to year do we deferre our Repentance, and the amendment of our lives, and death meantime unexpected seiseth upon us, and delivereth us up unto *Eternity*.

Saint *Augustine*, correcting in *August* himself such lingring and dangerous delay, such lenitude and backwardnesse of mind and will to repent, said thus, I felt and found how I was held intangled, and I uttered such lamentable complaints as these, *Quamdiu, quamdiu, Cras & Cras, quare non hac hora finis*

turpitudinis meae? How long shall I deferre, and still cry *To morrow, To morrow?* Why do I not now begin, even this very present hour? Why do I not break off my sinfull course, and begin to live better? Thus I spake, and fell a weeping for very contrition of heart.

Antony the Great (as *Saint Hierome* witnesseth) when he used exhortations to the people to stirre them up to godlinesse and virtue, was wont to wish them alwayes to keep in mind, and often meditate upon that saying of the Apostle, *Sol non occidat super iracundiam vestram*; *Let not the Sun go down upon your wrath.* And this prohibition he did not restrain to wrath onely, but made it generall; *Let not the Sunne go down upon your wrath, hatred, malice, envy, lust, or any other sinne, lest it depart from you as a witnesse against you.*

John Patriarch of Alexandria had a certain controversie with one *Nicetas*, a chief man of that city.
The

The matter was to be tried at law. *John* was for the poor, *Nicetas* for his money. But for peace sake there was a private meeting and hearing appointed, to see if they could come to some composition and agreement. They met, they fell to words, they were hot at it, a great deal of choler and stomach was shown on both parts, neither would yield a jot, neither would depart an inch from his right. A great conflict there was between them, many hours spent to little purpose: they were further off from agreement at length then before: for neither would yield to conditions propounded by either: well, it grew late, they departed more offended and displeased one with another then before, and so left the suit pendent. *Nicetas* thought it a hard case to part with his money, and the *Patriarch* seemed to be in the right, and to stand out in the cause of God and the poor. But yet when *Nicetas* was gone, the good *Bishop* weighed the matter better with himself, and

and condemned himself for his pertinacy, and though he was in a good cause and knew it also, yet said, Can I think that God will be well pleased with this implacable wrath, and wilfull stubbornnesse? The night draweth on. And shall I suffer the Sunne to go down upon my wrath? This is impious, and not according to the counsel of the Apostle. So the good Prelate could not be at rest till he had sent unto *Nicetas*: For he out of hand sent messengers of good esteem, and gave them this charge, that they should say no more to him but onely this, *Domine, Sol ad occasum est*, that is, *Sir, The Sunne is going down*. Upon the hearing of which message, there was such a sudden alteration wrought in *Nicetas*, that his high stomach came down presently, he began to melt, his eyes did stand full swoln with tears, and he had much ado to keep them in. Out of doors he ran presently after the messengers (for he made haste to speak with the *Patriarch*) and coming

coming to him in humble manner saluted him thus, *Holy Father, I will be ruled by you in this or in any other matter.* Whereupon the *Patriarch* made him very welcome: so they embraced each other very lovingly, and became good friends. Great surely was the virtue, and speedy was the operation of these few words, *The Sunne is going down*: For presently upon the hearing thereof a peace was concluded betwixt them, which was sought for before with multitude of words, but could not be effected. So do thou, whosoever thou art that knowest thy self guilty of any grievous sinne, if not before, towards the evening at least call to mind those operative words, *The Sunne is going down.* For what knowest thou whether thou shalt rise again with the Sunne or no? And if thou diest in the night without Repentance, it is a question in which *Eternity* thou shalt have thy part, whether of the blessed, or of the cursed. Wherefore do what thou hast to do quickly,

ly, *The Sunne is going down.* But have a care it go not down upon thy lust or luxury, envy or blasphemy, detraction or theft, or upon any other grievous sinne unrepented of Good God! what a thing is this? If there be but a stain in a garment, a spot in the face, a blot in the cap, we presently use some means to take it out, or wash it off. Are these such eye-sores to us, and yet are we so blind within, that we cannot see our manifold corruptions and pollutions? or do we see and suffer them? can we suffer them and not be troubled at them? are we troubled, and yet seek no means to expiate and purge them out? When we are polluted at any time with the stain of sinne, we should labour presently to take it out: the sooner it is done, the better and the easier it is. Therefore saith Saint

Ambrose *Ambrose*, We ought to be carefull to repent: but that is not all; Our repentance must be also speedy, for fear lest the heavenly Husbandman in the Gospel, that planted a fig-

fig-tree in his vineyard, come and seek for fruit, and finding none, say unto the dresser of his vineyard, *Cut it down.* If the sentence be once past there is no avoiding the fatall blow : Down it must. If therefore we find our selves once wounded with sinne, let us look for help in time. The brute beasts which have no understanding will teach us so much providence. The Harts of *Candy* or *Creet*, as soon as they are struck, runne presently to their *Dictamnium* or *Dittanie*; the Swallows, to cure the blindness of their young ones eyes, flie to fetch their *Chelidonium* or *Celandine*; The Dog, when he is sick, maketh haste to his *Grasse* to give him a vomit; The Toad fighting with the Spider, as soon as she feeleth her self begin to swell, crawleth to her *Plantain*, and so is recovered. These by a naturall instinct know their own proper medicines, and upon all occasions presently make recourse unto them. But we poor miserable men, more unreasonable and without

out understanding then the beasts, are wounded every day, and that many times deadly, and yet notwithstanding, we seek for no medicine to cure our spirituall diseases. We use the same diet we were wont to do, we talk as freely and merrily as ever we did, we go to bed at our accustomed hour, and sleep according to our old compasses. But *Repentance* is the Physick that goeth against our stomachs, *Contrition* cutteth us to the heart, *Confession* seemeth bitter in our mouths: we chuse rather to continue sick, then to be cured. This is our miserable condition: so foolish are we, and void of understanding, either not knowing, or at least not embracing that which would make for our *Eternall* good.

If we would give ear unto the counsel of the heavenly *Angels*, which seem in the Picture, according to their description, to give direction unto us, and are indeed appointed by God as ministring spirits for our good: if we would,
I say,

I say, give ear unto their counsel, then certainly we should neither suffer our eyes to sleep, nor our eyelids to slumber, neither the temples of our heads to take any rest, untill our peace and reconciliation were made with God. They put us still in mind that our day is almost spent, that the night draws on, that our glasse is near running out, that death is at hand, and after death cometh judgement: But we securely walk on in our old way: Let the day spend, let the night draw on, let the glasse runne out; come death, follow judgement; we are not troubled at it, we care not, we regard not, no warning of the *Angels* will serve our turn.

We sweetly sleep, and never dream of this.

Unhappy man whosoever thou art!

—*Potes hoc sub casu ducere somno?*

And canst thou sleep in such a case as this?

Canst thou go to bed with a Conscience thus laden with sinne?
Canst thou take any rest when thou

L liest

liest in danger of *Eternall* death ?
 Canst thou lodge in the same bed
 with the brother of Death, and en-
 tertain sleep into thy bosome ? I
 can, I tell thee, that I can, and find
 no harm at all by it. Be not too
 confident : That may happen in
 the space of one hour which hath
 not happened in a thousand. Thou
 art not past danger : For consider
 with thy self how long thou hast
 to live : There is no great distance
 betwixt thy soul and death, hell
 and *Eternity*. It is gone in a
 breath. Thou mayest most truly
 say every hour, I am within one
 degree of death, within one foot,
 yea within one inch. Death need
 not spend all his quiver upon thee :
 One arrow, the head of one ar-
 row shall wound thee to the heart,
 and make such a large orifice, that
 blood and spirits and life and all
 shall suddenly run out together.
 Either thou livest in a malignant
 and corrupt air, or else thou art
 troubled with distillations falling
 down from thy head upon the
 lungs, or else there is some ob-
 struction

struction in the veins or in the liver, or else the vitall spirits are suffocated, or else the pulsation of the Arteries is intercepted, or else the Animall spirits runne back to their head, and there are either frozen to death, or else drowned. One way or other thou possessest to the end of thy short race; and presently thou art but a dead man, carried away to *Eternity* in the turning of an hand, before thou couldst imagine or think upon it. There are a thousand wayes to bring a man to his end; I do not speak of lingring deaths, before which there goes some warning, but of sudden deaths that summon us, arrest us, and carry us away all in a moment. He dies suddenly that dies unpreparedly. Death is not sudden if it be foreseen and alwayes expected. That is sudden death which was unpremeditate: and unpremeditate death is the worst of all deaths: And from such sudden death, Good Lord deliver us. It is good counsel for every one, let him be of what age he will, for no age

is priviledged more then another ; death hath a generall commission which extends to all places , persons, ages, there is none exempt : It is good counsel then, I say, for every one at all times, and in all places, and in all companies to expect death, and to think every day, yea every hour to be his last : Then let him die when please God, he shall not die suddenly. How many men have we heard of, whose light hath suddenly been put out, and life taken away either by a fall, or the halter, or poyson, or sword, or fire, or water, or Lions pawes, or Bores tusks, or Horse heels, and a thousand more wayes then these ! As many senses as we have, (that number is nothing) As many parts and members as we have (and yet that is nothing) As many pores as there be in all the parts of our body put together, so many windows are there for death to creep in at, to steal upon us, and suddenly cut our throats.

Augst. Thou wast born (saith Saint Augustine) that is sure : For thou shalt

shalt surely die. And in this that
 thy death is certain, the day also of
 thy death is uncertain. None of
 us knows how near he draws un-
 to his end. I know not, saith Job, *Job. 32.*
how long I shall live, and how soon ^{12.}
my maker may take me away, or
 (as our Translation hath it) I
 know not to give flattering titles :
 in so doing my Maker would soon
 take me away. In the midst of our
 life we are near unto death :
 For we alwayes carry it in our bo-
 some : And who can tell whether
 he shall live till the evening or no ?
 This murderer and man-stealer
 (for so I call Death) hath a thou-
 sand wayes to hurt us, as by thun-
 der and lightning, storms and tem-
 pest, fire and water, &c. Instru-
 ments of mischief he hath of all
 sorts : as, Guns, Bows, Arrows,
 Slings, Spears, Darts, Swords,
 and what not ? We need not be
 beholding to former ages for ex-
 amples of sudden death : Alack !
 we have too many in our own
 dayes. Have not we our selves
 known many that laying them-
 selves

222 The seventh Consideration

selves down to sleep, have fallen into such a dead sleep, that they are not to be awaked again till they shall hear the sound of the trumpet at the last day? Death doth not alwayes send his *Heralds* and *Summoners* before to tell us of his coming, but often steals upon us unexpected, and as he finds us so he takes us, whether prepared or unprepared. *Watch therefore: For ye know neither the day nor the hour.* There is a kind of Repentance indeed in Hell; but neither is it true, neither will it profit any thing at all: for it is joyned with everlasting and tormenting horreur and despair. *Now, now* is the acceptable time of Repentance, now *whilst* it is called to day. *Bring forth therefore fruits meet for Repentance.* The *Night* cometh when no man can work. Work therefore while it is day. The Day, saith *Origen*, is the time of this life: which may seem long unto us, but indeed is very short if it be compared with *Eternity*. And after this

Math.
21. 13.

Heb. 3.
13.

Mat. 3. 8

John
9. 4.

Origen

this short day of this present life
there follows the day of *Eternity*,
which is infinite long and hath no
night to come after it. O man!
whosoever thou art, think upon
these things : but thou especially
whosoever findest thy self guilty
of any grievous sinne. Repent and
amend, remember *Eternity*, and
think upon the day of Death. It is
uncertain in what place Death will
expect thee : Do thou therefore
expect Death in every place. As
the Lord shall find thee when
he calls for thee, so shall he
also passe sentence
upon thee.



Whatsoever thou takest in hand
remember the end, and thou shalt
never do amisse. Eccles: 7. 36.



To think upon **ETERNITIE**, & not
to amend ons manners, is to bid heav:
en farew'ell, & to joyn hands wth hell.

P

mit
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in.
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vat
sha



THE EIGHTH
CONSIDERATION
upon
ETERNITY.

How Christians ought not onely to look upon the Emblemes and Pictures of Eternity, but come home and look within themselves, and seriously meditate upon the thing it self.

ORder requires now, that leaying the *Psalmist* and the rest, who have described unto us *Eternity*, we should descend into our selves, keep at home, and stay within. He is a great way from home, from himself and from his own salvation, whosoever hath an eye to that onely which is *Transitory*.

and forgetteth that which is *Eternall*.

The Lawyers know well enough that a man will not let go his right and title, though it be but in a matter of three-half-pence, if it be a perpetuity, and to be yearly paid for ever. Yea it is thought a great rent if a man be bound to pay though but three farthings yearly to his land-lord, as long as the world endures. In such esteem are perpetuities, though in things little worth, though but three Pepper-corns. If thou art so solicitous and eager in pursuing thy right of three-half-pence; how comes it to passe, O man, that thou art so negligent and carelesse in seeking after the inheritance of an *Eternall* kingdome, which may be had at a few years purchase? Thou sellest out with thy brother for three-half-pence, thou goest to law with him, thou makest it a long suit: In the mean time thou sufferest others to carry away the inheritance of the kingdome of heaven. What is the reason? Is it so little

little worth? is it not worth looking after? It seems, thou thinkest so; or else thou wouldest labour for it more then thou dost. Thou art much cumbred about other things, thou thinkest all pains little enough; thou art never weary of seeking after them: But as for *Eternity*, that thou thinkest to be a great way off, and therefore thou art scarce ever at leisure so much as once to think upon it; or, if thou art any time at leisure then thou hast no mind to it. Oh! it is a grievous thing, and very wearisome to be alwayes looking after that which yet is not here ever thoroughly to be lookt into. Who would trouble his head, and weary his mind about it? We are all for the present: Give us present possession; that is the thing we desire, that is the thing we delight in; there is some content in that.

See our folly and want of discretion! What blindness is this, or rather is it not madness, to look for certainty where none is, and where it is, never to look for it?

In

In a businesse concerning our temporall and uncertain riches we love to be certain, we will have good security, which yet at the best is very uncertain: But concerning *Eternall* and certain riches, we make our selves so certain, that we look for no assurance; we are so secure, that we look for no security, which yet if we would we might have as good as could be desired. Does any man lend money without a bill or a bond, or a pledge? Every man hath this presently in his mouth, I love to be certain; I desire good security; I will go safely to work; I will not put the matter to hazard. Things present and certain, when we hold the balance, alwayes weigh down things future and uncertain. Better say we (as the proverb goes) is *one bird in the hand then two in the bush*. And, *I had rather see a Wren in the cage, then an Eagle in the clouds*. We are of *Plantus* his mind, we carry our eyes in our hands, and believe no more then we see. What fond and foolish

foolish men are we, that seek for certainty of such things as are most uncertain, which deceive us most when we make our selves most sure of them, which make themselves wings and flie away, whilest we think we have them fast enough in our hands! But, be it known unto all Christian people, what assurance and security Christ the King of Heaven will give; what assurance, I say, of *Eternall* life Christ will give unto all those that will enter bond for performance of covenants: *If thou wilt* Math. 19. 27. *enter into life, keep the Commandments.* *Si vis ad vitam ingredi, serva mandata.* The condition of this obligation is such, that if thou keepst the Commandments, thou shalt enter into life, life *Eternall*: But if thou breakest the Commandments, inasmuch as thou breakest them, then this obligation shall be void and of none effect. For whosoever breaketh one of these Commandments, and deferreth his repentance, and doth not the same hour

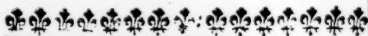
hour wherein he hath sinned, seek reconciliation and peace with God, whom he hath offended, he is in danger to lose himself and all that he hath, and manifestly hazardeth the *Eternall* salvation both of soul and body. There is but three fingers breadth, or rather but an inch between him and death. For he hath within himself the matter of a thousand diseases and causes of death : And yet rash and foolish man ! he persisteth and continueth still without fear or wit in the state of damnation : in which state if it should please God to take him away suddenly, he is in danger to perish everlastingly. Is it not a bold and foolish part for a man to adventure all that he hath at a cast, and hazard the losse of *Eternall* riches when he may easily keep them ?

If a man should suffer in Hell but so many torments as he hath lived hours, or but so many torments as he hath committed sinnes all his life, this might seem somewhat

what the more tolerable. If it were so, that in hell there were any end of torments after the expiration of any certain number of years, men would make no end of sinning all the dayes of their life : The enemies of God would increase every day more and more. For albeit they know that the torments in Hell are so many in number, that they cannot be numbred ; so long for continuance, that they cannot be measured ; so grievous for quality, that they cannot be endured but with such infinite pain, that every minute of an hour shall seem a whole year : Notwithstanding all this, men are nothing deterred from sinne, but walk on boldly, or rather run head long to their own destruction.

If all the torments that can be inflicted or imagined, should be heaped together upon the head of a man for an hundred years together, they would not come near the punishments of Hell for one year, no not for a day, nor yet an hour. All the punishments that
Thieves,

Thieves, Robbers, Murderers, and such Malefactours suffer, though grievous for the time, yet they are quickly ended; in three or four dayes they are over, or in the compasse of a week at most: But the torments of the damned are not for a year, or an age, but for ever. God shall ever punish them because he can never punish them enough though he punish them to all *Eternity*.



CHAP. I.

Eternity doth not onely cut off all comfort and ease, but even all hope also.

IN this life we have *Hope* for our comforter in all calamities and distresses, which hath a sovereign virtue to mitigate and assuage all pains and sorrows. And God of his great mercy for the most part in adversities still leaveth a man some *Hope* of help and succour.

The

The sick man as long as he lives, he still lives in *Hope* : as long as there is life there is *Hope*. But after this life ended there remaineth to the damned no more any *Hope* of comfort. *Hope* the last comforter of all taketh her flight, and *Eternall* desperation seizeth upon them. The Prophet *Daniel* speaketh of an Angel coming down from Heaven, and saying, *Hew the tree* DAN. 4.23. *down and destroy it*, cut off her boughs, shake off her leaves, and scatter her fruit abroad, yet leave the stump of the roots thereof in the earth. Upon which words, saith Saint *Ambrose*, The leaves and the fruit are shaken off, but the root is preserved; that is, Delights here are taken from us, and punishments are inflicted upon us, but yet *Hope* is not taken away from us. Behold ! The root is preserved, *Hope* is left behind. In Hell it hath no rooting. Behold the day cometh, cryeth the Prophet *Malachy*, Mal. 4.1. *that shall burn them up*, saith the Lord of Hosts, that it shall leave them neither root nor branch.

And

234 *The eighth Consideration*

Job
19. 10.

Pro. 10.
28.

And *Job* lamenting, cryeth out, I am gone, and my Hope hath be removed like a tree. The Hope, or the expectation of the wicked shall perish: so saith *Solomon*. Therefore whilest there is time and place for Hope let us have Hope; but let us Hope for such things as we ought. All humane things are vain and uncertain: The Heathen Poets tell us so much in these Verses.

(*filio,*

*Omnia sunt hominum tenui pendencia
Et subito casu qua valere ruunt.*

All humane things hang by a slender thred,
What stands most strong is quickly ruined.

We must not therefore place our Hope, trust, and confidence in such things. *S. Bernard* sheweth us a better way in these words, Faith saith, God hath prepared for the faithfull great and unconceivable good things: And Hope saith, He hath reserved them and laid them up for me: And Charity saith in the third place, I make haste, and think

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think it long till I come to them.
True *Hope*, as Saint *Gregory* affir- *Greg.*
meth, raiseth up the mind to the
thought of *Eternity*, and taketh
away the sense of all outward crof-
ses and troubles. True *Hope* makes
us to understand that all worldly
things are vain, but a *Modicum*,
but for a moment: But oh that mo-
ment on which all *Eternity* doth
depend! The day of death, and the
hour of the extreme and last ago-
ny is properly that moment, and
that precious jewel, for buying
whereof the wise merchant selleth
all that he hath. But few know
the worth of this jewel. About
Eternall salvation, saith Saint *Hie-* *Hieron.*
rome, every man is negligent. But
what is the reason that men are so
negligent in a thing of such great
moment? Poor men! we are trou-
bled with weak and ill eyes. We
see well enough near at hand, but
we can scarce perceive any thing
as farre off. I do not speak of such as
are come to mans estate, or such as
are grown old: Boyes and Girles
when they are new taken from
their

their cradle, before they have all their teeth come forth, learn the first elements of vices, they smutch their fingers presently with the soil of covetousnesse; and alter a while they have an unsatiable desire after getting riches, they learn to make good markets for themselves; if they meet with a good pennyworth, they presently lay hold upon it; their hand is presently in the purse, either laying out for gain, or receiving in gain; they know how to make the best use and advantage of their money; they get an insight into the mysteries of divers trades, they will be talking of merchandise, they will learn good judgement of wines, they will tell you what fashion and cut is in use beyond seas: *Juvenal* the Poet in his *Satyres* gave these a lash long ago,

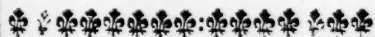
This o'd wives teach boyes in their infancy.

And girls do learn before their ABC

*Hence is the rise,
Of every vice.*

Hence

Hence cometh our grosse ignorance, and forgetfulnesse of things *Eternall*. Young and old, all do over value their money : but as for Heaven and *Eternity*, they know not, neither will they understand the true worth of them. But let us proceed.



C H A P. II.

Eternity is a Sea, and a three headed Hydra; but it is also a Fountain of all joy.

Would fain ask thee, O Christian man, whosoever thou art that hearest Sermons often, but seldome, it may be, with attention and devotion; thee especially fain would I ask one question. Suppose thou shouldest take in hand to lade out all the water in the sea into a small river near adjoyning, which runneth back again into the sea continually as fast as it is cast out. Suppose thou shouldest use no other ladle but a very small spoon to
cast

cast it out with all. Now tell me, How long dost thou think thou shouldest be in draining of the sea? Or again, Suppose thou shouldest draw it out with a bucket as big as an hog'shead, and as fast as thou drawest, pour it out into another channel: Answer me, In how many years dost thou think thou shouldest be able to draw the sea dry? To sit scorching and frying in the flames of Hell-fire so many years, I know thou wilt say, were a grievous and wretched torment: And yet the damned would think it well with them if it were so: they would like the condition well; and not think the time long, so that they had any assurance, that at length their torments should have an end, and not extend to all *Eternity*.

We reade in *Heathenish* Authors of old time, a thing more strange then true, of a certain *Hydra*, or *Snake*, which (as they feigned) had three heads, and as soon as one was cut off, had two shoot up in the place thereof. But if this

Hydra

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Hydra be any where to be found, it is in Hell ; where there is a three-fold *Eternity* , which like the *Hydra* stretcheth out her long neck with three heads, that is, *The pain of losse, the pain of sense, and the worm of conscience* that never dyeth. What miserable and improvident men are we, that having but a short journey to go, but full of dangers all the way , go on notwithstanding so merrily and sportingly, as if we were walking all the while through a *Paradise* or a most pleasant garden, free from all fear of enemies , and in the end of our walk presently to be received and admitted as Citizens into our Heavenly Countrey, a place of all security ! For can we be ignorant ? if we be, it is our own fault. But we cannot be ignorant that at length we shall come to the two gates of *Eternity*, the one of the blessed , the other of the damned : And enter we must at one of them ; that is certain : at which God knows ; it is according as we shall behave and carry our selves by the way.

Laurent.
Justin.

Laurentius Justinianus, wondering at the merry madnesse of such travellers, breaks forth into this exclamation. Oh the lamentable condition of mortall men, which go on exulting all the way, while they are but exiles, or banished men from their own countrey! Let us not settle our minds upon any vain joyes and fond toys by the way, whilest we are travelling towards our Countrey; but let us so run our race, that at the end thereof we may obtain admittance in at the gate which is the entrance to *Eternall* blessednesse. God hath indeed created us rather unto joyes and pleasures than unto labours and sorrows, but we are much mistaken both of the time and place: It is not here, it shall be hereafter. Joyes are prepared in Heaven; but none but the good and faithfull servants shall enter into them. And by what means may a man obtain entrance? Knowest thou not what Christ said? *The Kingdome of Heaven suffereth violence: and the violent*

Matth.
xl. 12.

lent

lent take it by force. Think now thus with thy self, Am I this violent man? Is this the violence here spoken of, To eat, to drink, to rise up to play, to lie down to take my ease? It is not certainly. Fight we must, but it must be the good fight, like Christian champions; Run we must, but so that we may obtain; Strive we must, but to enter in at the strait gate: Labour we must, and offer violence to the kingdome of heaven; but it must be in due time and place: Now whilest we have time; here, whilest we are on the way, whilest we have life and strength, that when we come to the point of death, and so passe the *Horizon* of this world, and depart into another never to return back again; when we shall be translated from time to *Eternity*; then at the last we may have joy for our life past, and hope for that which is to come. Let us labour therefore, let us labour, I say, and offer violence to our selves, fighting against our own froward wills and affections: so shall we ob-

M tain

tain by the mercy of God everlasting rest for short labour, and *Eternall* glory for a few dayes travel.

Jonah
4.6.

True and solid joy is not here to be found in vain delights and pleasures, but in heaven, where there is joy and pleasure for evermore. God prepared a gourd, and made it come over *Jonah*, that it might be a shadow over his head, to deliver him from his grief. So *Jonah* was exceeding glad of the gourd. And what is all the pleasure, or rather vanity of this present world? Is it not like *Jonah's* gourd flourishing for a time, and yielding a comfortable shadow? Rich men have their gourd also, that is, their riches; under the shadow whereof they rejoyce with exceeding great joy. Drunkards and gluttons have their gourds also, that is, great tables and delicious fare, under the shadow whereof they are merry and joyfull. Voluptuous men also have their gourds too, that is, their unlawfull pleasures, under the shadow whereof they lie down
and

and sport themselves. But (alas!) sorrow follows after such joy, and suddenly overtakes it. Their mirth is soon turned into mourning; and their delights and pleasures end in gall and bitterness. For what became of *Jonah's gourd*? God *Jonah*
prepared a worm when the morn- 4.7.
ing rose the next day and it smote the gourd that it withered. Now tell me, *Jonah*, where is thy gourd? What is become of it? Where is now thy exceeding great joy? They are both gone together. Thy gourd is withered, and thy joy is ended. Such are our vain delights and pleasures, such is our joy, rather shadows of things than any thing indeed, they pass away suddenly, and become like *Jonah's gourd* that soon withered. The joy of this world is but for a moment, but the joy of the life to come is for all Eternity.

CHAP. III.

Here is declared by a most memorable example , How sweet and precious the taste of Eternity is.

THIS knew *Theodorus* very well, one born of Christian Parents ; and as it seems he learned it betimes, when for years he was but a youth, but an old man for judgement and discretion. For on a great Festivall day kept throughout all *Egypt*, there being a great feast at his fathers house , and many invited thereunto , when some were eating and drinking , others laughing and playing, and others sporting and dancing, he amidst all these jollities retired himself to his inward closet , finding himself wounded to the heart , but with a chaste arrow. For thus he began to expostulate with himself, Unhappy *Theodore* ! What would it profit thee, if thou shouldst gain the whole world ? Many things thou hast indeed ; but canst thou tell

how

how long thou shalt enjoy them ?
Thou livest in abundance now ;
thou maist feast it and make merry,
thou maist laugh and be fat, thou
maist rejoyce and skip for joy :
But art thou sure how long this
shall last ? I should like it well if
it would last alwayes. But what
shall I do ? Shall I for the enjoying
of these short and transitory plea-
sures and delights deprive my self
of those joyes which are *Eternall* ?
Tell me, *Theodore*, is this accord-
ing to Christian Religion, to frame
unto our selves an heaven here on
earth, and think to passe from de-
lights to delights, from *Temporall*
to *Eternall* ? Either I am much de-
ceived, or else Christ shewed unto
us another way unto the kingdome
of heaven, and that is through ma-
ny tribulations. Therefore have
no more to do with worldly vani-
ties, but preferre *Eternall* joyes
before *Temporall*. Thus he said,
and fell a weeping. So then he re-
tired himself into a withdrawing-
room, and there prostrating him-
self upon the earth, he prayed after

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246 *The eighth Consideration*

this manner, *Eternall* God, my heart is naked and open before thee: I send up my sighs as humble *Oratours* and *Petitioners* unto thee; I know not what to ask, nor how. Onely this one thing I beg at thy hands, that thou wilt not suffer me to die an *Eternall* death. Lord, thou knowest that I love thee, and that I desire to be with thee, that I may sing *Eternall* praises unto thee. Lord, have mercy upon me. Whilest he was thus praying in comes his mother on a sudden, and presently perceiveth by the rednesse and moistnesse of his eyes that he had been a weeping, and thereupon she saith, My Sonne, what is the matter with thee? Why weepest thou? Why mournest thou? Why keepest thou out of sight to day? Why dost thou not come to the table? The rest are all there: Thy company is desired: Come away. But *Theodore* answered and said, I pray you, good mother, have me excused: I find my self somewhat ill at stomach, I pray you do not urge me to eat
or

or to drink against my stomach. So with a fair and colourable presence he sent away his mother. Then being alone he conferred with God & himself about *Eternity*, and strickly examined all the course of his life, saying unto himself, What am I ? or, What have I been? How hath it been with me heretofore ? or, How shall it be with me hereafter, if I lose my part and fellowship in the kingdome of heaven and blessed *Eternity* ? There are divers wayes to heaven ; some go one way, some another : It is no matter which way we go, so we come thither. But because all wayes are not alike, neither are all natures alike, every man ought to chuse that way which is most convenient. There is a short way, and a long ; a safe way, and a dangerous : If then I be afraid to go a long and dangerous way, there is a shorter and a safer, which if I shall chuse, without all doubt I shall have the Angels for my companions and comforters, and they will rejoyce with me. But my friends will

grieve at it : at the first, it may be ; but after a while they will also rejoyce. Well , *Theodore*, deferre a while, but not too long , and do not yield too much. I hope I shall one day grow a strong man , and then I shall be better able to deal with mine enemies , for I shall find those that are strong : But what if they be easie , flattering, fawning , and such as will even weep for me ? The truth is , I am most afraid of such. But pluck up a good heart , man, and though by nature thou art flexible and easily moved, yet pray unto Christ and he will make thee strong and immoveable. But what if thy mother falls a weeping , beseecheth thee with her tears trickling down her checks ? What if she hangs about thy neck , and desires thee to spare thy self ? What if she shews thee her breasts which gave thee suck ? Will not all these move thee ? Here remember what

Hierom.

Saint *Hierome* saith , Notwithstanding all these importunities, run with speed unto the Standard of

of Christs Crosse: It is a virtue and praise-worthy to be cruel in such a case as this. It is the portion and inheritance of thy mother the Church to stand under the Crosse of Christ: So did *Mary* the mother of Christ; and so must thou, if thou wilt have God thy Father in heaven, and the Church thy mother on earth: And so thou wilt do, if thou beest a true Sonne and no bastard. But must I do it now in my youth, in the very flower of mine age? that's hard. So it is indeed to flesh and bloud. But experience teacheth it, that God is not well pleased with late service: ~~for~~ late services are seldome good. Therefore they do well that begin to serve God betimes, that seek him early, and that remember him in the dayes of their youth, and learn to submit their tender necks unto the yoke of Christ. But I have been brought up tenderly, I have been fed with dainties: and shall I now enter upon a strict and rigid course of life, and bid adieu to all my pleasures? Shall I be able to endure it? I hope I

shall. But, how long? For a year or two? That's not enough: I must go further, and continue to the end, even as long as I live. Therefore weigh and consider the matter well with thy self, before thou resolvest; and either never begin, or else continue to the end. I will by Gods assistance; for I hope he will not leave me alone to strive with these difficulties, which of my self I shall not be able to overcome. But it is a hard matter to strive against custome. I have hitherto lived like a Noble man and a Free-man; and shall I now live like a poor man and a slave? or, if I do, how long shall I live so? If I put on the poor mans person, and act in the *Theatre* of this world, when shall I put it off? At the end of the last Act. And how farre is it thither? As long as it is to the last breath. Thy part is not ended till thou act to depart out of this life. If thou once comest forth in the poor mans dresse, there is no putting it off again: Thou must not once think of thy silks, fattens,
and

and velvets : purple and fine linnen thou must not wear , untill thou beest clothed with the robe of immortality and glory. *Theodore*, what thinkest thou ? shalt thou be able to hold out to the last Act ? I will strive what I can, and comfort my self by the example of other good *Actours* that have gone before me. And whom should I chuse rather to follow and imitate then Christ the Sonne of God , who voluntarily became poor, and made himself of no reputation, humbling himself above measure, to do and suffer like a servant, being Lord of all ? And shall not I do and suffer anything after his example ? Shall not I take up the Crosse and follow him ? Am I better then he ? Why should I be afraid to follow, when I have such a Leader ? For who is it ? Who bids me follow him ? It is the voyce of a man that I hear ; but it is the will of God, whom I ought to obey, because he commands. But this is too high a point of Philosophy , for a man

to

252 *The eighth Consideration*

to forsake his riches, and to embrace poverty. And what wilt thou do, *Theodore*? Resolve with thy self what to do.

Why do I thus long doubt and dispute within my self? Why do I waver thus between hope and fear? Have I not the example of my Lord before mine eyes? Did not he suffer many things not to be uttered? Was not he nailed to the Crosse, and despitefully used? He forsook his heavenly treasures, and came poor into this world. His *birth* and *death* shew it. At his *birth* he wanted a cradle: In his *life* he had not where to hide his head: And at his *death* he had not wherewithall to cover his body. Naked came he into this world, and naked he went out. How was it with him in *life*? He was fain to flee from one place to another. He was often wearied with travel, scorched with heat, and dry for thirst. He was as indefatigable in doing, as he was patient in suffering: and both in an high degree, Was ever any
one

one so well bent to poverty, so patient in labours, and so gentle and mild when he was reproached? And should I be ashamed of such a Leader? Should I blush to be called one of his followers? Shall not I be content to be such as my Lord and Saviour will have me to be? I am ready for love of him to suffer hunger, thirst, cold, nakedness, poverty, and such like. I am willing for his sake to be bound, burnt, and cut in pieces. These sufferings are but short, they cannot continue long. But the joyes or torments of *Eternity* are long indeed: for they shall never have end. Therefore farewell all the world, and the things that are in it, I care not for you, I regard you not; Farewell, I say, But welcome, *Eternity*, whensoever thou comest: Thou art the onely thing that I seek after; my soul longeth after thee, there is nothing that I desire in comparison of thee.

With the heat of such cogitations his soul was so set on fire,
that

that it was inflamed with the love of *Eternity*, which the blessed shall enjoy in heaven. Therefore he resolved to take leave of his parents, to forsake his riches, and bid adieu to his delights for ever. He did not resolve hastily, but continued in his resolution constantly. He was not soon hot, and soon cold: He was not altered all on the sudden: He did not passe from one extreme to another? He, did not strive for the highest pitch at the first, but rose up by degrees and became one of *Pachomius* his Scholars. You have heard the *Prologue*; but there follows no *Tragedy* after it: For, contrary to the law of a *Tragedy*, we have a sorrowfull beginning, but a joyfull ending. He came forth with a *Lacrymæ*, but went off with a *Plaudite*: At his *Intrat* there was weeping for grief, but at his *Exit* there was clapping of hands for joy. Thus have ye heard the life and death of *Theodorus*, whose soul fed (as it were) upon thoughts of *Eternity*, and was delighted there.

therewith as with marrow and fat-
nesse. He was not of the worlds
mind, which counteth *Eternity*
but a fable; but refused not himself
to become a fable and a by-word in
the world, being perswaded fully of
a blessed *Eternity*, and earnestly
desiring and thirsting to have a
part in it.

Christian brethren, shall I speak
a free word but a true? or, not I
but *Theodorus*? Most men live so,
as if there were no such thing as
Eternity, as if it were but a mere
fable and feigned thing. But what
do I tell you of *Theodorus*? Will
you hear what Saint *Peter* saith? 2 Pet. 3:
10.
The day of the Lord will come as
a thief in the night, in the which
the heavens shall passe away with
a great noise and the elements
shall melt with fervent heat, the
earth also and the works that are
therein shall be burnt up. Seeing
then that all these things shall be
dissolved, what manner of men
ought we to be in all holy conversa-
tion and godlinesse? But where
are those men now adayes by
whose

256 *The eighth Consideration*

whose holy conversation and godlineſſe a man may judge that they believe Saint *Peter* that the day of the Lord is coming, and that *Eternity* ſhall follow after? But if you will not believe Saint *Peter*, hear what Truth it ſelf ſaith, *Wide is the gate and broad is the way that leadeth to deſtruction, and many there be which go in thereat.* Certainly men would not go in at the broad gate of deſtruction, if they did think they ſhould come out no more, if they did once dream of *Eternity*. But, as I ſaid before, moſt men make *Eternity* but a feigned thing, a witty invention to keep men in aw, and a good honeſt fable. And yet how many are apt to ſay, We believe that there is a bleſſed *Eternity* after this life, we hope to have part in it, we have a deſire and longing after it. But (alas!) how little is their faith! how vain is their hope! how cold is their deſire! Preſent pleaſures, money in the hand, the allurements of the *ſheſh* ſteal away the hearts of many,

Matth.
7.13.

ny; and by little and little make the desire and love of *Eternity* grow quite cold in them, as if they had drowned and buried it in the grave of oblivion. We hear it often read and preached,

Thus saith the Lord, This is the commandment of the Lord: And as often as we hear it, we still neglect it. Say the Lord what he will, command what he will, our old way pleaseth us best, We will walk after our own devices, and we will every one do the imagination of his evil heart. Therefore

thus saith the Lord, Ask ye now amongst the heathen, who hath heard such horrible things? Had the people which knew no God but known these secrets of Eternity, certainly they never would have contemned and neglected them.

Go to now, O ye sonnes of men, Because I have called, and ye refused, I have stretched out my hands, and no man regarded; I will also laugh at your calamity, I will mock when your fear cometh: when your fear cometh as desola-

tion,

Jerem.
18.12.

13.

Prov.
24.

26.

27.

tion and your destruction cometh as a whirlwind, when distresse and anguish cometh upon you, when *Eternity* shall suddenly overtake you, If Death seize upon you in this miserable state and condition, there is then no hope of mercy: The gate is presently shut, there is no opening of it: The sentence of condemnation is past, there is no repealing of it, *Depart ye cursed into everlasting fire prepared for the Devil and his Angels.*

Math.
25.41.

Watch therefore, good Christians, watch, I say; The Judge stands at the gate. That may happen in a minute, that you may be sorry for for all *Eternity*. *Antony* the Great, in a certain Sermon which he made to his people, spake thus unto them, Dearly beloved brethren, in matters of this life we have a care to make good bargains, we will be sure to have a penny-worth for a penny. I lay out, for instance, so much money, and I have the worth of it in wares; I give so many crowns, and I have so many bushels of wheat;

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wheat; So many pounds, and I have so many quarters of Malt. But we are not so wise in heavenly matters, we will not give things *Temporall* in exchange for things *Eternall*. *Eternall* life is a thing not worth looking after, we much undervalue it, we will scarce give any thing for it. we will not take any pains or labour to obtain it. And yet what is our labour, suppose the greatest we can undergo? If it be compared unto life *Eternall* the reward of it, it will not amount to so much as one half-penny in respect and reference to a *Million* of gold. For what saith the *Psalmist*? *The dayes* *Psalm. 90.*
of our life are threescore years *105*
and ten; and if by reason of strength
they be fourscore years, yet is their
strength labour and sorrow. But suppose a man should live an hundred years, to speak with the most, and all that while serve God zealously and faithfully, were it not time well spent to gain *Eternity*? were not the labour well bestowed to purchase a kingdome?

I do

I do not mean a kingdome to continue for a hundred years onely, but throughout all ages; not an earthly kingdome, but the kingdome of heaven. Therefore, Christian brethren, be not puffed up with vain glory, be not ambitious after worldly honour, be not wearied out with well-doing, be not cast down with afflictions, do not sink under the burden of the Crosse, but bear it patiently and cheerfully, *rejoycing with the Apostles that ye are counted worthy to suffer: For I reckon, saith S. Paul, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* Let no man when he hath forsaken the world, think that he hath forsaken any great matter. For what is earth in comparison of heaven? It is but a *Centre* to the *Circle*, a *Minute* to *Eternity*, a *Drop* to the *Sea*, and a *Grain* of dust to the *Dry land*. What are our riches? *Fading*, and *uncertain moveables*. We are soon taken from them, or they from us. Though with much ado we keep them

Rom. 5. 3

Rom. 8. 2

18.

them as long as we live, yet whether we will or no, we must part with them when we die, we cannot carry them to our graves. Why do we not then make a virtue of a necessity? why do we not willingly part with them whilest they are ours, seeing that shortly we must part with them whether we will or not, when death attacheth us for a debt due to Nature, and when they can be no longer ours? Why do we not lay them out like good Merchants for the *Margarite* or precious pearl of *Eternall* life? Thus sweetly goes on *Athanasius*: But I must leave him, and draw to a conclusion.

Pachomius was wont, whensoever he felt any unlawfull thoughts or desires arise in his mind, to drive them away with the remembrance of *Eternity*: and if at any time he perceived them to rebell again, he still repelled them by meditating seriously upon *Eternity*, the *Eternall* punishments of the damned, the torments without end, the fire that never goes out,
and

Pachom.

and the worm that never dieth.
 And here I will conclude this Consideration with the exhortation of the same *Pachomius* : Before all things (saith he) let us every day think upon the last day ; Let us in time remember *Eternity* ; let us every minute we have to live so live as if we lived in fear of everlasting torments , that so by the mercy of God in Jesus Christ we may for ever escape them.

THE

To him be glory both now and
for ever Amen 2 Pet: 3. 18.



Because man shall go to his **ETERNALL**
habitation, Eccclus:

Alas: how unlike are the houses of
ETERNITIE: One of them we must
inhabit: we must either for ever rejoyce
in heaven, or for ever burne in hell.



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THE NINTH
CONSIDERATION
upon
ETERNITY.

The first Conclusion.



Man living is able in word to expresse or in thought conceive the infinite space of Eternity. Between a true man and a painted man, true fire and painted fire, there is a great deal of difference: and yet these are in some kind one like unto another. But between our common fire and the fire of Hell, between the sorrows of this life and the pains of Hell, there is no comparison, no proportion at all. For this life and the sorrows of this

this life are measured by space of *Time*; but the life to come, and the sorrows thereof cannot be measured by any thing but onely *Eternity*, which also is without measure. This doth our Saviour most elegantly expresse in the Gospel of S. *John* by the Parable of the Vine branch, *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* In these words is *Eternity* briefly and plainly described: For mark the words well; they runne not in the future, *He shall be cast forth, and shall wither, and men shall gather them, and shall cast them into the fire, and they shall be burned:* I say they runne not in the future, but all in the present tense, *He is cast forth and withered, and men gather them and cast them into the fire, and they are burned. They are burned.* This is the state and condition of the damned. *They are burned*, that is, *alwayes burning.* When a thousand years are past and gone, As it was in the begin-

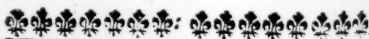
John
15.6.

know how near they are unto *Eternity*, and everlasting torments; if they did consider well with themselves, how that God in a moment in a breath, in the twinkling of an eye (as we speak) may suddenly take them away in their sinnes, and deliver them up unto death; Then surely, if they had it, they would give all *Spain*, all the treasures of *Asia*, all the gold of *India*, yea all the world to obtain but one hour to confesse their sinnes, to repent them of the same, and to ask God pardon and forgiveness: They would not, certainly they would not still hug and embrace their sinnes, they would not every day multiply them as they do, they would not lodge them every night in their bosome, and lie snorting in them. *For what is a man profited, if he shall gain the whole world, and lose his own soul? Though thou losest every thing else in the world, yet, O man, have a care to keep thy soul.* It were needlesse here to reckon up a *Catalogue* of the Martyrs of Christ

Matth.
16.27.

Christ in all ages. There are whole books of them in great volumes: they are recorded to all posterity, and their names shall be had in everlasting remembrance. But the greatest honour that we can do them is to follow their good example, to learn of them Christian fortitude and magnanimity, to fear God more than man, *God* Matth.
10.28. *which is able to destroy both body and soul in Hell, rather than man which can only kill the body, but is not able to kill the soul;* to love God more than all the world, to be willing to part with all for Christ, to lay down our lives for Christ, to lose all to save our souls, and gain *Eternity*. I will conclude here with that excellent exhortation of Saint *Augustine*, August. What then shall we do, brethren? What? What else but whilest we have time amend our lives: where we have done amiss do so no more; become new men? That what is threatned and shall certainly come upon wicked and ungodly men, may not fall upon

us ; not because we shall not be, but because we shall not be like unto them. Whatsoever is written in the Scripture , is written for our learning , it is the voyce of God. Observe and make good use of what you reade : Whatsoever we suffer in this life is but the gentle rod of our most mercifull Father, who correcteth us here as his dear children , that we be not tormented with the damned hereafter. Why then do the light afflictions of this life seem so grievous unto us ? Why do we even tremble, and quake for fear when we do but hear of them ? The most grievous sufferings of this life , if we judge aright of them , in comparison of everlasting fire are very small, yea indeed none at all.



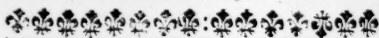
The third Conclusion.

AMongst Christians, God knoweth, there are a great many, that either believe there is neither
Heaven

Heaven nor Hell, or else if they did truly believe it, would certainly live otherwise then they do. As concerning such men, the question may be very fitly asked, *When the Sonne of man cometh, shall he find faith upon the earth?* Luke 18 8. Some there are that would fain be thought to be true believers; They confesse it indeed with their mouthes, but dissemble with their double hearts: If their words may be believed, they may go for true believers; but if their lives be examined, they may be thought to be no better then Infidels. They never think upon *Eternity*, or very seldome; and when they do, they do but think upon it, and there is all; it is gone in a thought, they never weigh well with themselves what it is, they never seriously meditate upon it, they never rouse their understanding to be intent upon it, they never bend their wills and affections to seek after it, they never imprint it in their deep cogitations that so they may remember it. They scarce begin to think upon it, but

their minds are presently somewhere else, their thoughts go a wandering, their imagination is working upon somewhat else. And if at any time some sparks of devotion and godly desires arise in their hearts, they are presently quenched and choked with cares of this world, with multitude of businesse, with profits or pleasures, and such like. And thus miserable men they stop their ears and close their eyes, and without fear or understanding they run headwink in the way that leadeth to *Eternall* death. It is observed by the holy Fathers of the Glutton in the Gospel, that he never lifted up his eyes till he was in torments: All his life long they were shut against the poor and against all godliness: He opened them not till he was in Hell, when it was too late. And it is no marvel that so many men run blind-fold to the house of slaughter, and *Eternall* sorrow: For the way is very broad and pleasant, smooth and plain, a man can hardly go out of it, there is no fear

fear of losing himself till he comes
 to the end thereof. Then he shall
 perceive that all the while he was
 travelling, he was quite out of the
 right way : then I say when there
 is no returning back again. Many
 would like this way well , if there
 were no end thereof : For though
 it rides merrily , it ends miserably ;
 and therefore they do wisely , that
 leave the great roade, and travel on
 in the rough way ; that chuse ra-
 ther to go through bryars and
 thorns unto an *Eternall Paradise*,
 then through a pleasant *Paradise*
 to an *Eternall prison* ; that re-
 solve with themselves to break
 through all difficulties , counting
 it better to go on weeping and
 mourning in the narrow way of sal-
 vation , rather then laughing and
 rejoycing in the broad way of de-
 struction. Most true it is which *Job*
 speakech , *As the cloud is consumed* *Job 7.9.*
and vanisheth away : so he that go-
eth down to the grave, shall come up
no more : He shall return no more to
his house , neither shall his place
know him any more.



The fourth Conclusion.

WHosoever useth to descend into a deep and serious consideration of *Eternity*, he will be so farre from living licentiously and wantonly, that you shall hardly ever see him laughing heartily. It hath been observed of as many as have been raised from the dead, and turned again unto life, that they were scarce ever seen to laugh at all. In particular, it hath been observed of *Lazarus of Bethany*, whom *Christ* loved. He and they, as many as have been raised from the dead might truly say with the *Preacher*, *I said of laughter, It is mad: and of mirth, what doth it?* Not without cause in this doth *Cyriel of Alexandria* confesse himself to be fearfull; For he saith thus, *I am afraid of Hell and the punishments thereof, because they have no end: I am afraid of the devouring worm, because it never dieth. Oh that they were wise, that they understood this, that they would*

Eccles.
2.2.

Deut. 32
29.

would consider their latter end? Whosoever is not bettered by the consideration of *Eternity* (I dare boldly say, and think I may say it truly) either he hath no faith at all, or if he hath any faith, he hath no heart at all, or at the best it is but an heart that is dead and without all sense. It was the witty saying of a learned man, That marriage was a short and a sweet song, but that it had a long and a dolefull close: So we may most truly say of all the pleasures that we take in sinne, that it is a short and a merry song, but it ends in mourning and lamentation; or rather it is a song short for *time*, and sweet for *tune* as long as it lasteth; for it runnes much upon *quavers* and *semi-quavers* of mirth and jubilation. But the *time* suddenly changeth, and the *tune* is altered; for there follows without any rest the *larges* and *longs* of sorrow and lamentation, which cannot be measured by any *time*. For the torments of Hell are *Eternall*.

Oh Eternity , Eternity , Eternity.



The fifth Conclusion.

WHENsoever we speak of *Eternity*, we speak alwayes with the least , but we can never speak too much of it. Whatsoever is said comes short of it No words can utter it, no figures number it, no time can measure it. For *Eternity* is of this nature, take from it what you will, it is still the same. It is neither increased by addition , nor diminished by subtraction. Suppose there were subtracted from it so many years as there are starres in the firmament, drops in the sea, sands on the shore, leaves on the trees, grasse in the field, mores in the sunne, dust on the earth: What remains? As much as there was before the *Subtraction*. Suppose there were so many years added to it: What then is the *Result*? The same that it was before the *Addition*.

The

The totall *summe* is neither more nor lesse, then what it was, that is, *Eternity*.

As long as God is, so long shall the damned be tormented. This we have shadowed out before by some similitudes and resemblances, unto which we will adde one more out of *Bonaventure*. If one of the damned, saith he, should weep after this manner, That he should let fall but one tear in an hundred years, and those tears should be kept together so many hundred years till they would equall the drops of the sea : Alas ! Alas ! (Not to speak of the sea) How many millions of years must needs passe before they can make one little river ! or if they should at length make a whole sea of waters, yet even then it might truly be said, *Now Eternity beginneth*. And if he should weep again after the same manner till he made another sea ; yet then also it might be said again as truly as before, *Now Eternity beginneth* ; and so on forwards for ever. Let no man
once

once doubt of the truth hereof; for between that which is finite, and that which is infinite there is no proportion. But this seems wonderfull and strange unto us, because our imagination cannot conceive it: It cannot reach unto that which is so farre remote: It cannot penetrate into that which is infinite, for that is impenetrable. And this is the reason that our understanding is so hardly drawn to the consideration of *Eternity*; because it blusheth in a sort, and is ashamed, or else for indignation cannot endure to tire it self in the search of that which cannot be found out. But let us put away this foolish and shamefull modesty, and let us force our understanding to the due and serious contemplation of *Eternity*, and let it be our daily exercise to be still meditating upon such similitudes as may in some sort shadow it out, and represent it unto us: And so shall we never do amisse. Say what we can, think what we will, imagine so many millions of millions of
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years as it is possible for the mind of man to conceive, we shall still come short of the measure and length of *Eternity*. The years of *Eternity* are more, farre more, yea infinitely more. This is certain, and without all controverſie.

The Prophet *Daniel* ſignifieth the incomprehenſible dimension and length of *Eternity* in theſe words, *They that be wiſe ſhall* Dan. 12.
ſhine as the brightneſſe of the fir- 3.
ſtament, and they that turn many
to righteouſneſſe as the ſtarres for
ever and ever. Mark theſe words,
For ever and ever. As if he ſhould
have ſaid, No words are ſufficient
to expreſſe the nature of *Eternity*.
It is *for ever and ever*: Here is all
that I can ſay of it: Though more
might be ſaid in reſpect of its own
nature, yet I am not able to ſay
more. Obſerve his *Auxefis*, or his
augmentation of it by *multiplica-*
tion; for ever, that is, for *Eter-*
nity: but he thinketh that not ſuffi-
cient, and therefore he doubles it
and ever. And yet in the Latine

it is expresse more fully in these words, *In perpetuas Aternitates*, *To perpetuall Eternities*: Mark here, he saith not, *In Eternitatem*, *To Eternity* barely in the *Singular Number*; but *In Aternitates*, *To Eternities* in the *Plural*, as if one were not enough: neither doth he rest here, indefinitely, saying *To Eternities*, nor yet doth he adde any finite term, because none can expresse it, but an infinite, *Perpetuas*, *Perpetuall*; *In perpetuas Aternitates*, *To perpetuall*, or, *Infinite Eternities*. Now if one *Eternity* is without end, what are two? what are ten? what are an hundred? what are infinite? If we should multiply the great year or years a thousand times, it would not amount to the least fraction of the numberlesse number of *Eternity*. They say that the eighth celestially *Orb* or *Sphere* is moved wonderfull leisurely beyond all comparison: For though it be daily wheeled about by the rapid motion of the *Primum mobile*, yet it finisheth not its

own proper circuit but once in thirty six thousand years, and this space of time they call *The great year* or *Plato's year*. But compare this with *Eternity*, and it will appear to be but a moment, but an instant, but a minute, indeed nothing at all. It is a true saying of *Boetius*, that an instant or point of time, and ten thousand years, compared together keep better proportion, then ten thousand years and *Eternity*. But hear what Saint *John* saith, *Little children, it is the last time, or the last hour.* 1 John 2.18. And this he said one thousand six hundred years ago. It is most true therefore what Saint *Augustine* August. saith, Whatsoever hath an end, that thing is but short. *Eternity* is a *Word* consisting but of four syllables, but it is a *thing* without end. Therefore set thy love upon *Eternity*. Let Christ be thy end, and thou shalt reign with Christ without end.

'The ninth Consideration

The sixth Conclusion.

IT is not to be believed that any man that hath but the least smack of true Religion can be so farre carried away by his impotent and unruly passions (if he be not as bad as a beast ruled merely by sense and serving onely his sensuall appetite : For the wicked and ungodly man, even then when he is almost swallowed up in the deep pit, whereinto his sinnes have plunged him headlong, even then, I say, doth but laugh at it, regards it not, is not a jot troubled at it) It is not to be believed, I say, that any man that hath any Religion at all in him, can be so farre carried away by his head-strong and unbridled passions, but if he will spend a part of an hour every day in meditating upon *Eternity*, yea if he will but once in a week seriously think upon it, he will mend his manners, he will change the course of his life to better, he will certainly become a new man : Of

a proud man, he will become humble and lowly ; of an angry man, he will become mild and gentle ; of an unclean man, he will become chaste and continent ; of a drunken man, he will become sober and temperate. He will put on, not the outward but the inward habit of a true religious and godly man. He will become such a one, not in clothes and outward expression, but in heart and inward affection. Neither will he rashly and unadvisedly, sleighly and negligently, upon a spurt all at once on the sudden passe from one extreme to another : (such alterations are not good, neither will they continue long) But he will again and again weigh the matter well with himself, he will consider well upon it, he will fasten his serious thoughts upon it, he will often revolve in mind *Eternity, Eternity, Eternity*, that shall never have end, end never, never end ; which shall last throughout innumerable, incomprehensible, infinite

nine ages. This will he do with consideration and attention, and often ruminate upon it, as beasts chew the cud. Meat, though never so good and wholesome, if it be not chewed in the teeth, prepared in the mouth, digested in the stomach, turned into bloud, and distributed by the veins into all the parts of the body, turns to poyson rather than to nourishment, begets all manner of diseases, is retained perhaps sometime in the body, but doth more harm then good, were a great deal better out then in. Even so the thoughts of Death, Judgment, Heaven and Hell are good and wholesome, godly and holy, but none more then the thought of *Eternity*, which may worthily be called the *Quintessence*. But as it is with meat, not the taking of it merely into the mouth but the good digesting of it in the stomach, the turning of it into good bloud in the liver, and the distributing of it into all the parts by the veins, nourisheth the body: So it is with these precious thoughts of *Death*,

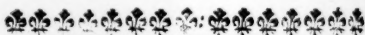
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Judgement, Heaven, Hell and Eternity : Not the bare thinking upon them, but serious thinking upon them with our selves, setting apart all cares and worldly distractions, the pondering of them well in our hearts, and the often ruminating upon them, this is it that feedeth and nourisheth the soul. If this be not done, the rest is to little purpose : without this, even the reading of the holy Scripture is fruitlesse, the hearing of the Word preached is unprofitable. Many hear Sermons often, reade the Scripture over and over again, and yet are little bettered by it, because they do not meditate upon what they have both read and heard. When they hear, what comes in at one ear goes out at the other : when they read, the eye is no sooner off from the book, but what was read is soon slipt out of memory. Before they can practise what they have heard or read, they have quite forgotten what they should do. Therefore if we will reade or hear with profit, we must spend

spend some time in meditating and pondering with our selves what we have read and heard. This lesson we may learn of the blessed Virgin the mother of our Lord, *But Mary kept all these things and pondered them in her heart.*

*Luke 2.
19.*



The seventh Conclusion.

FEW or none believe, or else do not well understand and weigh with themselves these words of Christ, *Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in therat: Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it.* This again our Saviour repeats by the mouth of S. Luke, *Strive to enter in at the strait gate: For many, I say unto you, will seek to enter in, and shall not be able. Whosoever laughs at this faith, and therefore will not believe because he doth not see;*

*Matth.
7.13.*

14.

*Luke
13.24.*

August.

when

when that shall come to passe,
which he did not believe, he shall
blush and be confounded, he shall
be confounded and separated from
the blessed, he shall be separated
from the blessed, and have his porti-
on with the damned.

Hicronymus Platus reports of a
certain woman, that hearing *Ber-*
toldus a powerfull man in the pul-
pit, inveigh very vehemently and
bitterly against a sinne, that she
knew her self guilty of, fell down
dead in the Church; and after a
while by the blessing of God upon
the Prayers of the Congregation
coming again unto her self, related
unto them what she had seen in this
trance, saying thus, Me thought I
stood before Gods tribunall, and
threescore thousand souls more
with me, called together from all
the parts of the world, to receive
their finall sentence: And they
were all condemned, and adjudged
to *Eternall* torments, but onely
three. Oh! what a fearfull thing
was this! I should hardly believe
this womans relation, but that I be-
lieve

Numb.
7.13.

14.

Job 10.
22.

lieve Christs asseveration in the Gospell, *Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat.* And again, *strait is the gate and narrow is the way that leadeth unto life, and few there be that find it.* It may seem strange to flesh and blood, hat God the Father of mercies should passe the sentence of condemnation upon so many I do not say threescore thousand, but threescore thousand thousand: and what man would believe it, were he not perswaded of the truth thereof, upon the consideration of the sovereign and infinite majesty of God which is offended, the unutterable malice of sinne which is committed, and many evident testimonies of Scripture by which it is plainly proved? *Job* trembles at it, saying, *A land of darknesse, as darknesse it self, and of the shadow of death, without any order. and where the light is as darknesse: or according to the Latine, Where there is no order, and where everlasting horror dwelleth.*

Sainte

Saint Matthew affirms as much in the words of our Saviour, *Depart from me ye cursed into everlasting fire.* Math. 25. 41. Let us consider these things well with our selves, and whilst we have time let us wash away our sinnes with the tears of repentance, for fear lest God suddenly snatch us away, and give us our portion to drink with hypocrites in the bottomlesse pit of Hell, where there is nothing but weeping and gnashing of teeth, where the worm never dieth, and the fire never goes out, from whence there is no redemption, no redemption I say, and again I say, no redemption; No, not any comfort at all, not so much as a little drop of cold water. If the godly themselves, who are in the state of grace, and in the favour of God, whose minds and wills be good, if they I say could sufficiently conceive from what grievous torments they shall be delivered at the day of judgement, and into what unutterable and unconceivable joyes they shall enter, without doubt they would use no delay,

delay, they would not let an hour passe, but out of hand they would take their leave of all vanities, forsake the world, and leave the dead to look after the dead: But as for themselves, they would be daily and hourly well employed about their Masters businesse, alwayes studying to please God, ever lauding and praising him for his goodnesse and mercy towards them, in blessing them in part here in this world, and giving them an assured promise of everlasting blessednesse in the world to come, for delivering them from the torments of Hell, and giving them entrance into the joyes of heaven. It is the saying of Saint

Greg.

Gregory, The evils of this present life seem the more hard unto us, the lesse we think upon the good which shall follow hereafter; And because we consider not the exceeding great rewards which are laid up for us, therefore we count the afflictions of this world grievous to be born: whereas if we did lift up our minds, and raise

out

our thoughts to the contemplation of those things which are *Eternall*, and not subject to any change; if we would have an eye unto them, and set our hearts upon them, we would certainly count the sufferings of this life, and whatsoever hath an end, to be as nothing; and again, *Joy in tribulation* is a song in the night: For although we are outwardly afflicted with the sense of sorrows *Temporal*, yet we are inwardly comforted with the hope of joyes *Eternall*.

Much after the same manner reasoneth Saint *Augustine*: If thou wouldest but attend, saith he, unto what thou shalt hereafter receive, thou wouldest count all the sufferings of this present life to be but light, and altogether unworthy of the glory which shall be revealed. For brethren (to speak of the worth of things) for *Eternall rest* a man should be content to undergo *Eternall labour*, and for *Eternall joy* willingly suffer *Eternall sorrow*: But if the labour and sorrow were *Eternall*, when should a man come to rest and
O joy

Auguste

joy *Eternall*? Therefore upon necessity, thy *tribulation* must be but *Temporall*, that so at length thou maist receive a *reward* which shall be *Eternall*. For hang up the scales, and put *Eternity* in the one, and a thousand years in the other: what do I say, a thousand years? yea ten thousand, yea an hundred thousand, and yet more, a thousand thousand, they are all too light to weigh with *Eternity*; there is no comparison between them. And yea further, to make them more light, As they are but *Temporall*, so likewise they are but *short*, and of no continuance, they last but for a few winter-dayes when they are at the shortest, or rather but for one day, and that a short one; the day of this life which is soon past, and they are gone. Though a man therefore should suffer all his life long even to the last breath, though he should suffer, I say, labours, griefs, sorrows, imprisonment, scourges, hunger, thirst, all his life long, even to the last breath, yet his sufferings
are

are but short, because his life is but short. For the dayes of our pilgrimage are but few, though evil, ^{Gen. 47.} as *Jaecob* told *Pharaoh*. And Man that is born of a woman is of few dayes : though as *Job* ^{Job 14.} complaineth, full of trouble. And ^{1.} Behold , saith *David* , thou hast ^{Psal. 39.} made my dayes as an hand breadth ^{5.} (and that is but a short measure, and yet he goeth further) and mine age is as nothing before thee. And as our life is short, so is our Affliction light, but it worketh for ^{2 cor. 4.} us a farre more exceeding and Eternall weight of glory : when this short life and light labour is ended, we shall inherit everlasting life, an Eternall kingdome, and felicity without end : We shall be made equall to the Angels, heirs ^{Rom. 8.} of God , and joynt-heirs with ^{17.} *Christ*. Oh ! For how little labour how great a reward ! And again, *Augustine* in another place , The thoughts of God are very deep. Where is the thought of God ? and what is his purpose ? He letteth the rains loose for the present, but afterwards

wards he will draw them in. Do not rejoyce and sport thy self, like the fish in the water, which having got the bait in her mouth playeth up and down, but being struck with the hook in the jaws may be pulled up at the fishers pleasure. The time which seems long unto thee is indeed but short, very short. For what is the life of man compared with *Eternity*? Wouldest thou be patient and long-suffering? Consider Gods *Eternity*: Dost thou onely consider thine own dayes, which are but few and short, and dost thou think that in them all things shall be fulfilled? That the wicked should be condemned and the godly crowned? Wouldest thou have all these things fulfilled in thy few and short dayes? God shall fulfill them in his own time. God is *Eternall*, God is patient and long-suffering: And thou sayest, But I cannot be patient and long-suffering, because I am not *Eternall*. But thou mayest be if thou wilt: For do but joyn thy heart to Gods
Eter-

Eternity, and thou shalt be *Eternall* with him. If thou beest a good Christian, and well instructed in the fear of the Lord, thou wilt certainly conclude, God hath reserved all unto his own judgement. The good and godly men are troubled and afflicted; For God chastiseth them as his own children. But the wicked and ungodly men come into no such trouble and affliction: For God casteth them off, and condemneth them as aliens. A certain man hath two sonnes; he chastiseth the one, and letteth the other go without any chastisement. The one, if he goes never so little awry, is presently buffeted, whipped, and scourged; the other, let him do never so ill, he never hears of it, he is not so much as once rebuked for it. What is the reason? He that is punished, is the fathers heir; and he that goes unpunished, is disinherited. For what should the father do? He sees there is no hope of him, and that he is past grace, and therefore he lets him alone to do what he

listeth. But yet notwithstanding, the sonne which is ever and anon punished for the least offence, will be ready to bemoane and deplore his own case, and count his brother happy which goeth unpunished. He will, I say, unlesse God hath given him a wise and understanding heart, to know what maketh for his own good. He will be apt to say in his heart, My brother followeth all ill courses, taketh his pleasure, wasteth his means, doth what seemeth good in his own eyes, is ever breaking my fathers commandments, and hath never an ill word for it. But the case is otherwise with me: If I be but out of sight never so little while, if I go but to the next door, if I do but step aside, stirre but a foot, but an inch beyond my bounds, presently I am called in question, Sirrah, where have you been? there is no hope of pardon, I am sure to smart for it. This is my case. And I say, Thou art in a farre better case then thy brother; and if thou beeest not a fool, thou wilt think so

so too. For in that thou art corrected, it is a sign that thou art best beloved. If thou thinkest onely upon thy present state, it cannot but seem grievous unto thee: But if thou hast an eye to the Inheritance which is reserved for thee, again, it cannot but seem joyous unto thee. For the assurance of thy future reward will quite take away the sense of the present smart.

Hither may be added out of the same holy Father that which followeth, as the summe of all that hitherto hath been said. How great and wonderfull is the mercy of God! He saith not, Labour thou for ten hundred thousand years together; nor yet, one thousand years; nor yet five hundred years. But what? Labour whilest thou livest: it is but for a few years; after that thou shalt have rest, such rest as shall have no end. Consider this well with thy self, Thou art enjoyned to labour but for a few years, and amidst thy labour art not without some joy, not a day
O 4 passeth

passeth in which thou mayest not
 receive comfort and consolation.
 But tejoyce not thou after the
 manner of the world, but as the
 Apostle exhorteth, *Rejoyce in the*
Lord alwayes : and again, I say, Re-
joyce : Rejoyce in Christ; Rejoyce
in his Word, Rejoyce in his Law.
 For it is true which the Apostle
 saith, *Our light affliction, which is*
but for a moment, worketh for us
a farre more exceeding and Eter-
nall weight of glory. Consider
 what a small price thou art to
 give, but the husk of an Akorn,
 for everlasting treasures : The
 husk of thy short labour for rest
Eternall. Hast thou joy for a time ?
 Do not trust too much to it. Art
 thou sad and sorrowfull for a time ?
 Do not despair of joy and com-
 fort. Neither let prosperity puffed
 thee up, nor adversity cast thee
 down. God hath promised unto
 thee *Eternall life* : Therefore con-
 temne *Temporall felicity.* He hath
 threatned *Eternall fire* : There-
 fore contemne all *Temporall sor-*
rows.

Phil 4.
 4.

2 Cor.
 4. 17.

To conclude then with the same divine Anthour, Let us therefore be in love with *Eternall life* ; and thereby we shall come to know how much we ought to labour for the obtaining of it ; For we see that those men which are lovers of this present world, which is but temporall, and shall shortly have an end, labour with might and main to preserve and prolong it as long as they can. And yet they cannot escape death ; For that at one time or other will seise upon them. All that they can hope for, is but to put it off for a little time. When death approacheth, then every one is labouring and seeking to hide himself, ready to give and part with any thing that he hath to redeem his life. He sends for the Physician, he will be ruled by him in any thing, he will take any thing at his hands, he will suffer any thing, purging, bleeding, cupping, scarifying, and what not ? You see what charge a man will be at, and what pains he will voluntarily endure, to live here

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though but for a short time : And yet he will icarce be at any charge, or take any pains, after this life ended to live for ever. Brethren, it should not be so. If there be such labouring and watching, such sending and going, such running and riding, such spending and praying, such doing and suffering, to live here a while longer : What should we not willingly do and suffer to live for ever ? And if they be accounted wise, which labour by all means they can to put off death a while longer, being loth to lose a few dayes : What fools are they which live so, that finally they lose the day of *Eternity* !

Think upon those things well with your selves, O mortall men, and foresee the day of *Eternity*, whether of joy or of torment, before it cometh. For although all other things passe away, yet *Eternity* still remaineth, and shall never passe away.

CHAP. I.

*The Punishment of Eternall
death.*

THe *Messenians* had a certain prison or dungeon under earth void of air and light, and full of Hellish horreur : which as it was a most dismall place, so had it also a glorious title ; for it was called the *Treasure house*. This prison or dungeon had no doors at all to it, onely one mouth, at which the prisoners were let down by a rope, and so it was stopped up again with a great stone. Into this *Treasure-house* was *Philopæmen* that great *Emperour of Greece* cast, and there by poyson he ended his life. God also hath his *Treasure-house* under earth, if I may so speak : But, I pray you, what a one is it ? It is of most wicked and ungodly, desperate and damned men.

Actiolinus a *Tyrant of Padua* (as *Jovius* reporteth) had many prisons so infamous for all kind of miseries and torments , that who-

whosoever were cast thereinto counted their life misery, and their death happinesse. Death might come in there without knocking, he was so welcome unto them, and so long lookt for. For this was their hard usage, They were laden with irons, starved with hunger, poisoned with stench, eaten up with vermine, and so in a most miserable manner they lived, and died at length a long and a lingering death. There every one was judged most miserable but he that was dead and could feel no misery. Whilst they lived it was a punishment worse then death to have their habitation amongst the dead. For the dead bodies lay on heaps rotting amongst the living in such manner that it might be truly said there, That the dead killed the living.

But the very worst of these prisons is a *Paradise*, and a most pleasant place, if it be compared with the internall prison of Hell. Whatsoever misery was suffered in *Aethiopia* his prison, in this regard it was

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was tolerable, because it was of no long continuance, being to last no longer then a short life, and quite vanishing away at the hour of death. But the Treasure-house of the damned, which is Gods prison, is void of all comfort: The torments thereof are intolerable, because they are *Eternal*: Death cannot enter in there, neither can those that are entred get out again: But they shall be tormented for *evermore*. For *evermore*? What a fearful thing is this! They shall be tormented for *evermore*. It was a most true saying of *Cassidorus*, As no mortall man can apprehend or understand what the *Eternall Reward* is, so neither can any man conceive or imagine what the *Eternall Torment* is.

The *Persians* had a prison into which a man might enter easily, but being once in, could get out no more; or if he did, yet very hardly. And therefore it was called *Lethæ*, or *Oblivion*. It is an easie matter to descend down into Hell; but to ascend up again it is altogether im-

impossible. Was ever any heard to return from Hell? This prison of Hell is not without just cause called *Lethe*, or *Oblivion*. For God is so unmindfull of the damned, that he will *never* remember them to have mercy upon them. Hell is called the *Land of Oblivion* or *Forgetfulness*, and that for two reasons (as a godly and learned Writer observeth) First, Because, saith he, they remember God no more for their good, neither have they any memory at all of things past, but such as doth afflict and torment them. All their pomp and glory, pleasures and delights are quite forgotten, or else not remembered without grief and sorrow. Secondly, To those that are in this horrid Region, and lake of fire, God hath forgotten to be gracious and mercifull, neither will he send his Angels at any time to minister unto them the least comfort: If once in, there is no coming out again. For what said *Abraham* unto the rich Glutton frying in Hell, and desiring him

to send *Lazarus* to cool his tongue with a drop of water ? *Between us and you there is a great gulf fixed,* Luke 16.26. so that they which would passe from hence to you, cannot ; neither can they passe to us, that would come from thence. Oh gulf full of horroure and despair ! Oh Eternity of torments, the very thought whereof is able to make a stout man quake and tremble ! The wicked and ungodly men dig their own graves, and dwell therein for evermore : But what manner of graves do they dig ? They dig as deep as Hell, where the rich *Glutton* was buried, from whence he Luke 16.25. lifted up his eyes in torments, and saw *Abraham* as farre off, and *Lazarus* in his bosome, to his greater torment. Oh what a terrible deep is this ! Oh what a fearfull grave is this ! Who lieth here ? He that suffered *Lazarus* to lie at his gate, having no compassion on him. How is it with him now ? He lodgeth in flames of fire in stead of his soft bed : he is scalded with thirst, and his sweet cups are taken from

from his mouth ; his table is removed, and he hath no other food but fire and brimstone ; He is not now dancing and exulting for joy, but gnashing his teeth for bellish desperation. They that are shut up in prison here in this world, have hope for their comfort ; it may be they shall be delivered and redeemed out of prison : But from Hell there is no deliverance, no redemption, no not so much as any hope at all, but *Eternall* desperation.

Ezek.
20-47.

It is a short, but a terrible Sermon that God preached by the Prophet *Ezekiel* in these words, *Say to the Forrest of the South, Hear the word of the Lord ; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree : The flaming flame shall not be quenched.* How many tall Cedars, how many wicked and ungodly men flourish and wax green in this life for prosperous successe in all outward things, and yet are dry and withered for want of virtue ! Hear this therefore every green
and

and yet dry and withered tree. I will kindle a fire, saith the Lord, and the flaming flame shall not be quenched. In Hell, whither you make such great haste, there are no Holy-dayes, no Festivals, no set times in which the fire shall cease burning. There is *Eternall* grief, *Eternall* death, *Eternall* sorrow, without the mixture of the least comfort. Night and day there is no rest, no sleep at all, but continuall watching and waking for grief and anguish, and intolerable torments in everlasting fire. There shall you alwayes have your being; that you may alwayes be tormented: There shall you alwayes live, that you may alwayes die. If you will not believe me, believe Saint *Augustine*, whose words are these, *August.* The ungodly, saith he, shall live in torments: but they which live in torments shall desire, if it were possible, that their life were ended. But death hears them not, there is none to take away their life: Their life shall never end, because their torments shall never end.

But

But what saith the Scripture? The Scripture doth not so much as call it life. For life is a name of comfort; but what comfort can there be imagined in tortures and torments, frying and broiling in everlasting fire? But what doth the Scripture call it? *The second death*, that is, a death which followeth after the first and naturall death which is common to all men. But how can the second death be called a death, seeing that he that hath part therein never dieth? We may better indeed expresse what it is not, rather than what it is. As it cannot properly be called a death, so it may be truly said that it is no life: And as concerning them that have part therein, as they cannot properly be said ever to die, so again it may be most truly said that they never live. For so to live, that a man shall alwayes live in sorrows and torments, is not to live. Therefore that life is no life: But the onely life indeed is that life which is blessed; and that life onely is blessed, which is *Eternall*. Again,

we

we have another place in the same Father to this purpose : If the soul liveth in *Eternall* torments, tor- *August.*mented with the unclean spirits, this is rather to be called *Eternall* death, then *Eternall* life. For there is no greater or worse death, then that death which never dieth.

Saint *Gregory* also giveth the *Greg.* like testimony. In Hell, saith he, there shall be death without death, end without end, because death ever liveth, and the end ever be- ginneth : there death shall never die. Oh death, how much sweeter wert thou, if thou wouldst take away life, and not compell those to live, who would fain die ! But so it is : the number of the years in Hell are without number. It passeth the skill of the best *Arithme- tician* to find out the number thereof. God himself knoweth no end thereof. After a thousand thousand millions of years past, there are still as many more to come ; and when those also are past, there are yet as many more to come ; and still they are as far from the

the last as they were at the first. It is now above five thousand years since *Cain* that slew his brother *Abel*, was cast into the lake that burneth with fire and brimstone : and yet the number of the years throughout which still he is to be tormented , is as great still as it was the first day of his torment ; and after certain millions of years , the years of his torments for their number shall be nothing diminished : It shall be all one as if he were cast into the fire but this present hour. And though the rich Glutton mentioned in the Gospel , be tormented two thousand years together , yet still he doth burn , and shall burn for ever ; neither shall he obtain so much as a little drop of water, though he use never so much intreaty, not so much as a little drop of water to cool his inflamed tongue.

These things we often hear of, and when we hear them, we do but laugh at them. Certainly we count it but a light matter to burn
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in *Eternall* fire. Here a man might well ask the question, *Where are your tears, O mortall men, ye that are given so much to laughing?* This is our condition: A small losse if it be but a matter of three half-pence, will wring great store of tears from us: But as for an infinite and irrecoverable losse, that we can brook easily, we can digest that with laughter. When we are cited to appear at the barre of an earthly Judge, then we quake and tremble: But as we are going to Gods tribunall, (for every day we rid some of our way, we walk on step after step, will we, nill we; and yet as we are going) we sport by the way. When we go to sea, we are afraid of shipwrack: But without either fear or wit we lanch into the deep sea of *Eternity*, and make but a laughing matter of it.

It is the wish of Saint *Bernard*,
Oh that men were wise! that they
were wise! Oh that they were
wise! What then, holy *Bernard*?
Oh, then would the image of *Eter-*
nity

nity begin to be reformed in them. Then would they order things present wisely, judge of things past understandingly, and foresee things to come providently.

Here we have Saint *Pauls* command to the *Ephesians*, and not his wish onely, for his words runne
Ephes. 5. in the *Imperative Mood*, and not
 15. in the *Optative* • Brethren, see that

- ye walk circumspectly, not as fools, but as wise, Redeeving the time, because the dayes are evil. The great businesse of our salvation, ought circumspectly, diligently, and carefully to be regarded of us. It is the most foolish thing in the world for a man having but little time allotted him, to spend it prodigally in vain delights, whereas he should like a thrifty merchant imploy it rather for his best advantage, to purchase a portion in blessed *Eternity*. If we think to gain heaven by sporting, playing, and idling, we are much deceived. To be telling of tales, or giving ear unto them when they are told; to be given to our ease, and spend
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our time in idlenesse, to be calling for our cups, and sit so long at them till we cannot stand, This is not to redeem the time. But this is truly to redeem the time, To give our selves to labour and study, prayer and meditation; not for a spurt and away, but to hold on in this course constantly unto the end; This, I say is truly to redeem the time. It is the counsel of Saint *Augustine*, to *August.* steal sometime from our worldly businesse. Will any man sue thee at the Common law? Be content, saith he, to lose something, that thou mayest be at leisure to serve God, and not follow suits: for that which thou lovest, is the gaining of time. For as thou givest thy money and buyest bread; so be content to lose thy money, that thou mayest buy rest, and opportunity to serve God: for this is indeed truly to redeem the time.

So ought we to spare for no cost, our willingly part with any thing to gain an opportunity of doing good,

312 The ninth Consideration

good seeing that the dayes are evil. The dayes of his life are full of sorrows, griefs, dangers, and tentations which ever and anon take from us the opportunity of

Anselm.

doing good; So saith *Anselm*. But if we let slip the opportunity of doing good when it is offered, and let our dayes consume away in mere purposes of amendment of life, without bringing them to good effect: From thenceforth it is in vain to look for any opportunity of doing good; we shall not obtain one minute of time; our losse is altogether irrecoverable.

Naz.

Our life, saith *Nazianzen*, is like a *Mart*, or a *Fair*: When the day appointed is once over, there is no more buying any commodities. If then we will buy any thing we must do it quickly, whilst the *Fair* lasts: We must live godly, whilst we have time to live: We must serve God, whilst we are strong and able. The *Preacher* often beats upon this, *Whatsoever thy hand findeth to do, do it with thy might*. The *Apostle* often spurs

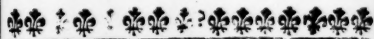
Eccles.
9.10.



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spurs us on to lay hold upon opportunity, and make good use of our time. *As we have therefore opportunity, let us do good to all men:* Gal. 6: 10. For, now it is high time to awake out of sleep. Thou sleepest, saith Saint Ambrose, but thy time sleepeth not, it runneth apace, yea, it flies with wings. Happy he, happy they that think upon these things, to do thereafter; that live so, as at the point of death they will desire to have lived; to do such things as they will rejoyce to have done when they are translated to Eternity. *A light neglect now will prove an Eternall losse.* Whatsoever we think, speak, or do, once thought, spoke, or done, it is Eternall, it abideth for ever. Rom. 13: 11.



CHAP. II.

The reward of Eternall life.

THE life in heaven is life indeed,
and the most perfect and absolute

P lute

lute life of all others, in that it is *Animall*, in that it is *Humane*, in that it is *Angelicall*, yea in that it is *Divine*. There lives the *Memory*, by the perfect remembrance of all things that are past. There lives the *Understanding*, by the knowledge and vision of God. There lives the *will*, and enjoyeth all manner of good, without fear of losing it. In like manner liveth there the *Appetite*, both that which is called *Concupiscible*, and that which is called *Irascible*. There live all the *Senses*, and are filled with delights. There is heard no sighing, no lamentation, no grief or sorrow, nor so much as the least sign thereof. There is the most sincere and pure song of joy, without the mixture of the least drop of the gall of bitterneffe and sorrow. Let the *Eyes* be silent, they never saw the like; let the *Ears* be silent, they never heard the like; let the *Heart* be silent, it could never conceive the like to this life. This life includeth within it self all pleasures, riches, honours, and all the delights of all
lives

lives, senses, and faculties. *S. Augustine*, as it were set on fire with the fervent desire of this life, breaketh forth into these words, How great happinesse shall be there, where there is the presence of no evil, and the absence of no good? where we shall be continually praising God, who is all in all? *Blessed* Auguſt. de Civ. Dei, c. 30 *are they that dwell in thy house: 4* *they will be still praising thee.* All the faculties of our souls, and members of our bodies being made incorruptible, shall be ever setting forth the praise of God. There shall be true glory and praise indeed, where neither he that doth give praise and glory can be deceived. nor he to whom it is given can be flattered. There shall be true honour indeed, which shall be denied to none that is worthy, nor bestowed upon any that is unworthy; yea which none that is unworthy shall desire or seek after; where none that is unworthy shall be permitted to abide. There he which is the giver of virtue, shall be the reward thereof: for he hath promi-

Jer. 31.
33.

sed himself ; and what could he promise greater and better then himself ? The Prophet *Jeremy* is witnesse of this his promise , in these words , *I will be their God, and they shall be my people.* I will be unto them whatsoever with honesty can be desired , I will be unto them life, and health, and food, and plenty, and glory, and honour, and peace, and every good thing : For this is the meaning of these words, *God shall be all in all ;* He shall be the end of all our desires. And one great good there is to be found in that blessed City of God, which is not elsewhere to be found, and that is this; That no inferiour there shall envy his Superiour, but they shall be like members of the naturall body compacted together in a friendly and peaceable manner , where the finger desireth not to be the eye , nor the foot the head, but every member is content with his own place. And a little after saith the same Father, *There shall we keep an Eternall Sabbath of rest, and there shall*

shall we taste and see how sweet the Lord is, we shall be filled with his goodnesse, when he shall be all in all. O God my God ! Thou art Love and Charity, Truth and Verity, true *Eternity*, and *Eternall* Felicity.

*August.
de Civ.
Dei,*

Another speaketh unto this life, by way of *Apostrophe*, after this manner. In thee there is no corruption, nor defect, nor old age, nor anger ; but perpetuall peace, and solemne glory, and everlasting joy, and continuall solemnity. There is joy and exultation, there is an *Eternall* spring. There is alwayes the flower and grace of youth and perfect health.

*Autos
libr. de
spir. &
anima.*

*Non est in te Heri nec Hesternum ;
Sed est idem Hodiernum :*

*Tibi salus, tibi vita,
Tibi pax est infinita :*

Tibi Deus omnia. That is,
*Yesterday was with thee never ;
But to day is present ever :*
*Thou hast peace that ever lasteth,
Health and life that never wasteth :*
God is all in all.

318 *The ninth Consideration*

Psal. 87. *Glorious things are spoken of thee
3.* *O city of God.* In thee have their habitation all those that rejoyce : In thee there is no fear ; in thee no sorrow. All desires are turned to joyes. Whatsoever a man can wish for is present with thee. Whatsoever can be desired, is in thee in abundance. *Psal. 36.* *They shall be abundantly satisfied with the fatnesse of thy house :*
1. *and thou shalt make them drink of the river of thy pleasures.* For with thee is the fountain of life ; in thy light shall we see light , when we shall see thee in thy self , and thee in us , and our selves in thee, living in everlasting felicity , and enjoying the beatificall vision of thee for ever.

And though this felicity be everlasting ; yet a man may obtain it in a short time , and with little labour. *Mark 8.* *I have compassion on the*
2. *multitude , saith our Saviour , because they have now been with me three dayes , and have nothing to eat.* Sweet Saviour, dost thou count it such a matter for us to abide with thee three dayes , and eat nothing ?

thing ? And why , sweet Jesus, dost thou not rather tell us of the dayes of *Eternity* and the everlasting joyes wherewith we shall be abundantly satisfied in the kingdome of heaven ? God taketh notice of the least service that we perform, and it is precious in his sight. He telleth the very hairs of our heads ; and much more then will he tell the drops of bloud that are spilt for his sake, and put them up in the bottle of his remembrance.

We may therefore very well cry out with Saint *Hierom*, Oh ! How great a blessednesse is this , To receive great things for small , and *Eternall* things for *Temporall* ; and further, to have the Lord our debtour ! But thou wilt be ready to say, It goes hard to be in sufferings every day , and though all other things might easily be endured, yet death is terrible. Christian brother , I am ashamed to hear thee say so : it is foolishly spoken , and like a child. Knowest thou not thus much ? I know that I

ascend to descend, flourish to wither, am young to grow old, live to die, and die to live blessed *Eternally*. *Trust therefore in the Lord for ever: For in the Lord Jehovah is everlasting strength.*

Isa. 26.
48.

Matth.
25.46.

Again *S. Augustine* comes unto my mind, who upon the words of our Lord saith thus, Our Lord and Saviour concluded with these words, saying, *These shall go away into everlasting punishment, but the righteous into life Eternall.* It is life *Eternall* that is here promised. Because men love to live here upon earth, therefore life is promised unto them: And because they are much afraid to die, therefore life *Eternall* is promised unto them. What wouldest thou have; Life? Well, thou shalt have it. What art thou afraid of? Is it Death? Well, thou shalt not suffer it. But they which shall be tormented in Hell-fire, shall have a desire to die; and death shall flie from them. *To live long* therefore, is no great matter; yea more, *To live alwayes*, is no great matter; but *To live blessed*, that is a thing

thing to be desired, that is a great matter indeed.

Therefore thou shalt live in heaven, and shalt never die ; There shalt thou live blessed for evermore : For neither shalt thou suffer any evil, neither shalt thou be in fear of suffering ; for there it is impossible to suffer any evil.

There shalt thou possesse whatsoever thou canst desire ; and what thou possessest, thou shalt desire still to possesse. Thou canst not be cast out of possession : And this shall satisfie thee. It was there, that David did expect to have his thirst quenched, and his hunger satisfied.

In thy presence is fulnesse of joy, at thy right hand there are pleasures Psal. 16:
11.

for evermore. And again, My soul thirsteth after thee. And yet again, Psal.
141. 6.

As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. Psal. 17:
15.

This is a new and a strange voyce for a King : He hath his table well furnished with all kinds of dishes : and yet as if he were hunger-starved, he hopes to be

filled at anothers table ; His own bread and his own wine would not serve his turn , to appease his hunger , or to quench his thirst. There was other bread that he had a mind to , and other liquour that he so thirsted after, the bread of heaven , and the water of life. For what is the plenty and abundance of all the Kings of the earth ? It is nothing else but mere want. And what is the dainty fare at their great tables ? It is but like the beggers pitcher , if it be compared with the satnesse of Gods house, and his heavenly table. Come eat and drink, and be filled my beloved , shall the King of heaven say. This feast of mine shall never be ended ; there shall come no sorrow after it : As it is *To day* so shall it be *For ever and ever*. Neither can Saint *Augustine* here contain himself , but he breaks forth again into this exclamation , Oh life of lives surpassing all life ! Oh everlasting life ! Oh life blessed for ever ? Where there is joy without sorrow , rest without la-

bour riches without losse, health without sicknesse (there is no such matter in this life) abundance without defect, life without death, perpetuity without corruptibility, beatitude without calamity; where all good things are in perfect charity, where all knowledge is in all things, and through all things, where the Majesty of God is seen in presence, where the mind of the beholders is filled with the bread of life: They alwayes behold Gods prelence, and still rhey desire to behold it; they desire to behold it, and yet without anxiety; they are satisfied with it, and yet without satiety.

And that thou maist understand and know, good Christian brother, that this superexcellent glory, these celestially riches, this heavenly kingdome is to be bought, hear what the same Saint *Augustine* saith; I have to sell, saith God, I have to sell; come and buy it. Lord what is it that thou hast to sell? I have rest: Come and buy it.

it. What is the price of it? The price is labour. And how much labour is *Eternall* rest worth? If thou wilt speak the truth and judge aright, *Eternall* rest is worth *Eternall* labour. It is true indeed, but do not fear; For God is mercifull. For should thy labour be *Eternall*. thou shouldest never attain to rest *Eternall*: But that thou maist attain at length to rest *Eternall*, therefore thy labour shall not be *Eternall*; not, but that it is worth so much, but that thou maist at length get the possession of it. Indeed it is worth the price, though it be labour *Eternall*; but that it may be purchased and possessed, it is necessary that the price thereof be but labour Temporall. Therefore Christian brethren, let us rouse up our selves, and stirre up one another with this exhortation of Saint *Augustine* which here followeth.

August.

Let us set before our eyes the life which is *Eternall*, and let us well consider the nature of it, which we shall come the better
to

to understand, by removing from it whatsoever we account troublesome in this life. For it is easier to find what it is not, rather than what it is. And yet it is set to sale. Thou maist buy it, if thou wilt. Thou shalt not need to be much troubled or turmoiled about it, for the greatnesse of the price. The price is whatsoever thou hast, and no more. Never examine what thou hast, but consider what thou art. It is worth thy buying, though thou givest thy self for it. Give thy self, and thou shalt have it. What? Art thou to seek thy self? Art thou to buy thy self? Behold, such as thou art, if thou canst be content to give thy self, thou shalt have it. But thou wilt be ready to say it may be, Alack! I am a wicked man; And such a man perhaps will not be received for good payment: If thou beest not already good, do but give thy self, and by so doing thou shalt become good, and go for currant. Do but make a faithfull promise to give thy self, and this shall make thee good:

good : And being made good thou art a price of thy self good enough : And thou shalt have, as I said , not onely health, safety, life, and such like as shall have an end ; but also thou shalt be freed from many miseries : Thou shalt neither be wearied nor stand in need of rest, thou shalt neither hunger nor thirst, neither increase nor decrease, neither grow young nor wax old, because there is no being born there ; For there is full growth and stature, and the entire and perfect number of years. There is no number like unto it : For as it hath no need of being augmented , so is there no fear of being diminished. Behold what excellent things are spoken of it ! And yet I cannot come near telling thee what it is, or what good things are treasured up in it : For, as it is written , *Eye hath not seen , nor ear heard , neither hath it entred into the heart of man.* And how should my mouth be able to utter what the heart of man is not able to conceive ?

2 Cor.
2.9.

And because we have gone along
through

through *S. Augustine's* Books as it were through so many pleasant gardens, and are now brought at length to the *Celestiall Paradise*, Let us seal and confirm what hitherto hath been spoken by the testimony of the same Father. If we were every day, saith he, to suffer all torments, yea the torments of Hell it self, and that for a long time together, to the end that we might behold Christ in his glory, and have communion and fellowship with the Saints: were it not worth our pains and sufferings? Who would not suffer any sorrow, to be made partaker of so much good, and so great glory? Let the Devils then lie in wait for me, let them assault with tentations; let my body be brought down with fasting, let my flesh be kept under with pressure; let me be wearied with labours, let my moisture be dried up with watching; let one man clamour against me: let another disquiet me; let me be bowed together with cold, let me be set on fire
with

with heat ; let my conscience mure, let my head ake, let my breast be inflamed , let my stomach be troubled with ventosities , let my countenance wax pale and bleak, let me be full of infirmities ; let my life consume away with grief, and my years with mourning ; let rottenesse enter into my bones, and let it spring up like a fountain under my feet ; Let all these miseries come upon me , so that I may have rest and consolation in the day of tribulation , and ascend up unto the people of the Lord. For, what shall be the glory of the just, and how great shall the joy of the Saints be , when every face shall shine as the Sunne ! When the Lord shall begin to reckon up his people in their distinct orders, in his Fathers kingdome ; and when he shall render unto every man according to his works, the rewards which he hath promised , that is *Heavenly for Earthly, and Eternall for Temporall.*

Think therefore upon the dayes of old, and call to mind the years which

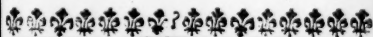
which are yet for to come. Think upon *Eternity*. O man, think upon *Eternity*; Think upon the *Eternity* of Torment, and the *Eternity* of Joy, which is to follow after this short life ended, and I dare warrant thee, thou wilt nevee complain of any adversity, thou wilt never let slip out of thy mouth such a word as this, *This is too grievous*, or, *This is intolerable* or, *This is too hard*. Thou wilt, I dare say, count all things easie and tolerable whatsoever can happen in this life, and thou wilt never be better pleased then when thou art most afflicted.

It is reported by *John Moschus* of one *Olympius*, an old man of singular patience, who lived cloystered up in a Monastery near unto *Jordan*, that he had his mind so bent and fixt continually upon *Eternity*, that he had scarce any sense or feeling at all of any temporall sorrow or misery. For (as he goes on with his story) Upon a time, as it happened, a certain religious man turned out of his way to visit him,
and

and finding in him a dark Cell, a place, as he thought, inhabitable by reason of heat and swarms of gnats and other flies, not without much admiration spake thus unto him, And canst thou, *Olympius*, endure to live in such a close room, so exceeding hot, and so much pressed with gnats and swarms of flies? But what did *Olympius* answer? And dost thou wonder at this? I tell thee, my sonne, all these are but light matters; I count them tolerable, that so I may escape *Eternall* torments, which are intolerable. I can endure to be stung by gnats, that so I may not feel the itching of Conscience, and the gnawing of the worm that never dieth. This heat which thou so complainest of I can suffer easily, when I think upon the *Eternall* fire of Hell, which is unsufferable. These troubles, if I may so call them, are but short, and shall have an end. But the torments in Hell are without end. Whereupon said the other. Certainly, *Olympius*, thou art led by the spirit of Wisdome and

Truth

truth ; so wisely and truly hast thou answered. I would there were more of thy mind, that would think thus seriously upon these things ! Then certainly there would be more then there are now adayes, that would after thy example patiently suffer and endure all things.



CHAP. III.

The Conclusion of all.

Z*Euxis* the most famous for his skill amongst all the ancient Painters that we have heard of, was observed to be very slow at his work, and to let no piece of his go abroad into the world to be seen of men, till he had turned it over and over, this side and that side, again and again, to see if he could spie any fault in it ; And being upon a time asked the reason why he was so curious, why so long in drawing his lines, and so slow in the use of his pencill, he made this

this answer, I am long a doing whatsoever I take in hand, because what I paint, I paint for *Eternity*. And thus stands the case with all, we paint also for *Eternity*. Whatsoever we do, it so belongs unto *Eternity*, that a man may truly say of it thus, I write, I read, I sing, I pray, I labour, whatsoever I do, whatsoever I say, whatsoever I think, all is for *Eternity*. Now if this be the nature of our thoughts, words and deeds, if they shall remain for all *Eternity*, we had need have a care what we think, speak, or do; it concerns us to look about us, to mind our business, not to go negligently and sleepily about our work, not to let any thing go out of our hands rude and imperfect, but to polish and perfect it with all the care, skill, and industry that we can use. We paint with *Zeuxis* for *Eternity*. When we have done our works, they are presently transmitted to *Eternity*, to be viewed by a most judicious and all-seeing eye, that no fault can escape; and being viewed and censured

sured they are to be committed either to be *Eternally* punished or *Eternally* rewarded. What I have said before I here say again, because it cannot be said too often, though I should say it a thousand times; Whatsoever we think, speak or do, once thought, spoke or done, it is *Eternall*, it abideth for ever.

• Will you hear what *S. Gregory* *Greg* saith? In all our actions we must use great care and circumspection, we must well weigh and consider with our selves what it is that we take in hand, and to what end we do it, that our minds be not set upon any thing that is *Temporall*, but upon those things which are *Eternall*. Therefore in all thy actions labour to be perfect. Pray for *Eternity*, study for *Eternity*, suffer for *Eternity*, contend for *Eternity*, labour for *Eternity*. So live to God, that thou maist live with God; So live on Earth, that thou maist live in Heaven; So live for *Eternity*, that thou maist live to *Eternity*.

Hear also what *S. Bernard* saith, *Bernard*.
Our works do not passe away as-
soon

soon as they are done (as they may seem to do) but as seeds sown in time they rise up to all *Eternity*. The foolish man which hath no understanding will wonder to see such a plentiful increase rise up of such little seeds, be it good or be it evil, according to the nature of the seed which is sown. But he that is wise will ponder these things, and count no sinne little ; For he hath an eye still not to that which is present, but to that which is to come ; not to that which is sown, but to that which is reaped ; not to that which is done in time, but to that which remains to all *Eternity*.

Oh the dangerous and miserable madnesse of the sonnes of *Adam*, God created us unto the possession of infinite and *Eternall* good : And why are we carried then with the whole bent of our affections to those things which are flitting and vanishing ? God made us heirs of Heaven and *Eternall* possessions : And why do we so miserably entangle our selves in our vanities,

ties, and run headlong to destruction? Let us be wise in time, let us look well to our steps, let us make speed on the way of *Eternity*: Let us so live that we may live to *Eternity*. The way thither is short and narrow, but the Term thereof is very large.

But, O miserable and foolish men that we are! We fain would obtain *Eternall* life; but we are loth to tread in the way that leads to it: we fain would be there; but we will not take pains to go thither. Every man desires to be blessed. There is no man, saith Saint *Augustine*, of what condition or degree soever he be, but hath a desire after that life which is blessed for ever: Therefore that life is the common haven at which all men desire to arrive; but all men know not how to steer their course aright. It is a thing which all men without controversie would fain possesse; but how to compass it, what course to take, which way to go, that is the point they cannot agree upon. We may seek it
long

long enough upon earth ; and it is a question , whether we shall ever find it or no : Not that I condemne the seeking of it , but the not seeking it in the right place. One is of opinion that the Souldiers life is most blessed ; but another denies that , and sayes, The life of the Husbandman is most blessed : And again , this another denies , and sayes that the Lawyers life is most blessed ; and he gives his reason for it : For the Lawyer is worshipped by the people , and is much sought unto , he is ever taking of fees and pleading causes.

And again , this another denies , and sayes , The Judges life is most blessed ; For he hath power of hearing causes and deciding them. And yet again , another denies this , and sayes , The Merchants life is most blessed ; For he sees divers countreys , learns many fashions , gathers together much wealth. You see , dearly beloved , in so many severall kinds of lives there is not any one to be found that will
please

please all. But the life blessed for ever, that is it which pleaseth all.

Blessednesse therefore is not to be expected here, but is to be sought for elsewhere, and never to be found out but by a good & godly death. Ungodly men themselves desire to die the death of the godly, but they will not live the life of the godly : For to die well is the way to felicity ; but to live well is matter of labour : And yet that is not to be obtained without this. *Eternity* depends upon death : and there is no dying well without living well. Chuse which thou wilt, life or death. If thou livest well, thou canst not but die well ; and it shall be well with thee for ever : If thou livest not well, thou canst not hope to die well, but it will be ill with thee for ever.

Not many years ago a man of a good house, having more wit in his head then religion in his heart, being asked what he thought of the strict lives of the religious, and the loose lives of the licentious,

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which

Numb. 23
10.

which he esteemed best, answered thus, I could wish to live like the licentious, but to die like the religious. Some wit there might be in his answer, but I am sure there was little Religion in it. He had spoke like a Christian man if he had said thus, I desire to live the life of the religious, that my end may be like his. *Balaam* could say, *Let me die the death of the righteous, and let my last end be like his.* But he had said a great deal better, if he had said thus, *Let me live the life of the righteous, that I may die the death of the righteous, and that my last end may be like his.* For whosoever liveth the life of the godly shall be sure to die the death of the godly: And whosoever liveth the life of the ungodly shall be sure to die the death of the ungodly; once he shall die, but that once shall be alwayes, and that alwayes for ever and ever.

A certain Souldier being called in question by *Lamachus* a Centurion, for some misdemeanour

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nour or other committed in the camp, earnestly desired pardon for that once, and promised never to offend in the like kind again: But the Centurion made him this answer, *In bello, bone vir, non licebit bis peccare: Oh Sir, know you thus much, There is no offending in warre twice.* But in death (alas!) there is no offending once; there is no hope of pardon. Once dead, and alwayes dead. He that dies once ill is damned for ever. There is no returning again to life, to amend what is done amisse. There is no appealing from the sentence of condemnation, if it be once passed. As death leaves a man, so judgement findeth him; and as judgement leaves him, so *Eternity* findeth him.

It is the saying of *Iphicrates*, That it is a shame for an Emperour at any time to say with the fool, *Non putaram, I did not think it:* But it is a greater shame for a Christian man to say, *Non putaram, I did not think there had been such a difference be-*

34● The ninth Consideration

between a chaste life and a voluptuous life. *I did not think* that *Eternity* was to follow after this life. *I did not think* that I should have died so suddenly. Alas ! alas ! how sleepily do we go about the businesse of *Eternity* ! whereas the nature of this mortall life of ours is such, that we cannot be certain at any time that we shall live for any time, no not so much as for one minute ; when as we know for certain that we must depart from hence, and yet are most uncertain at what hour we shall depart ; and when that hour shall come, then also we shall seem not so much to have lived as to have posted unto death in a moment. Here we are but as sojourners in a strange land, and not as Citizens in our own countrey ; we are but Tenants at will, and not Free-holders : Will we, nill we, we must depart. For here we have no continuing City, [but we seek one to come.

Heb. 13.
14.

Baruch
3. 16.

The holy Prophet *Baruch* asketh this question, *Where are the Princes*

Princes of the heathen become, and such as ruled the beasts upon the earth, that hoarded up silver and gold, and made no end of their getting : Do they retain and keep their kingdomes and their glory still ? Not so : For thus saith the Prophet, answering his own question, *They are vanished and gone down to the grave, and others are come up in their steads.* They are vanished, saith the Prophet ; For they were but sojourners and no Citizens : they are gone, and others are come up in their steads : their houses are let out to others, and they are cast out themselves, and gone down to the grave. But if the question be asked again, *Where are the Princes of heaven,* whose dwelling is above the seventh Sphere, where are they ? It may be answered likewise, that *They are also vanished, and others are come in their steads ;* but they are translated to the kingdome of Heaven, there to abide for ever, without all fear of being dispossessed.

17.

19.

342 The ninth Consideration

Wisd.
2.8.

Let us crown our selves with Rose-buds, sing those men of most loose and deplorable lives. Why with Rose-buds ? Because the beauty and smell of them is gone in one day, and they are withered : and such fading crowns do best become those which shall shortly perish. But as for the Blessed, it is not so with them, but they are crowned with jewels and precious stones whose beauty never fadeth. The woman mentioned in the Revelation had upon her head a crown, not of Rose-buds of the garden, nor of jewels of the sea, but of the *Starres* of Heaven. As then the heavenly orbs are incorruptible, so likewise they that inhabit them are incorruptible, they are not subject to any change, they are immortall. *The righteous live for evermore.* All worldly things are transitory, but heavenly things are everlasting. Here are we wearied with labour, but there shall we be refreshed with *Eternall rest.* Why do we seek for rest before our labour is ended ?
We

Wisd.
5.15.

We are yet upon the *Stage* ; Therefore we must *act* our parts : We have to deal with potent *enemies* ; Therefore we must be alwayes prepared to *fight* : We are still in our race ; Therefore we must *hold out* to the last. Let us then so *act* our parts, that the *Angels* may rejoyce to be *Spectateurs* ; let us so *fight*, that we may *winne* the *Crown* ; let us so *run*, that we may *obtain*.

Well saith Saint *Gregory*, If we well consider with our selves what and how great things are promised unto us in heaven, all things on earth will seem vile unto us : For what tongue can sufficiently expresse, or what heart conceive, how great the joyes be in that City which is above ? Where we shall bear a part in the Heavenly *Quire* with Angels evermore lauding and praising God ; where we shall be in Gods presence, and see him face to face ; where we shall behold light incomprehensible ; where we shall be in no fear of death ; where we shall have

342 *The ninth Consideration*

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the priviledge of heavenly Saints and Citizens, to be for ever incorruptible. Me thinks I find my mind inflamed and set on fire whilest I am speaking of these joyes ; and me thinks it should set on fire all that hear it. Me thinks it should so work upon us all , that even now we should most earnestly and ardently desire to be there, where we hope to be for ever hereafter. But thus much we must know , That there is no coming there without much labour. It is not I, but *Paul* the Preacher that saith it, *A man is not crowned except he strive lawfully.* Let then the greatnesse of the reward encourage us and prick us forward ; and let not the labour and pains , the short labour and the little pains, hinder us or keep us back. We must go on , and we must go on with perseverance ; we must not so much consider the roughnesse of the way , as the blessed *Eternity* which is the end thereof. And this the same holy Father declares most excellently , saying , This is a speciall

2 Tim.
2 5.

ciall badge and cognizance of the elect, that they know how to carry themselves in the way of this present life in such manner, that by the certainty of hope they are assured that they have attained unto a great pitch, inasmuch as they see all transitory things farre beneath them, and for the love of *Eternity* trample all sublunary things under their feet. And this is it which the Lord speaketh by the mouth of his holy Prophet, saying unto every soul that followeth him, *I will lift thee up above the high places of the earth.* For as for losses, reproaches, poverty, disgrace, and such like, these are, as I may so call them, the lower places of the earth, which the lovers of this world, as they walk through the plain of the broad way, do not love to come near, but keep off as farre as is possible. But as for gain and profit, the fawning and flattering of inferiours, abundance of riches, honours, and places of dignity, these are the high places of the

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earth,

345 *The ninth Consideration*

earth, which whosoever is worldly-minded, and hath settled his affections on things here below, he, I say, esteemeth highly; because to him they seem great: But whosoever is heavenly-minded, and hath settled his affections on things above, he, I say, esteemeth them not; because to him they seem what they are, that is, vile and base. For as it is with a man going up an high mountain, still the higher he goes the lower he sees the earth beneath him: So it is with him whose conversation is in Heaven; The higher he mounts from the earth with the wings of pious cogitations, the farther he flies from the earth with the wing of his affections. He knows that all the glory of this world is nothing, and therefore his thoughts and affections are altogether upon another world. This is the man that is *lifted up above the high places of the earth.*

You have heard what *S. Gregory* saith; It will not be amisse in the next place to hear likewise what *Saint*

Saint *Augustine* saith. What is that? It is a lesson worth our learning. That which we must lose, *Augus.* saith he, one time or other upon necessity, it is wisdom to distribute abroad in time, that we may purchase thereby the reward of *Eternity*. *Moses* lived long indeed, *Dent.* he lived in health; but at length 34-5. he died. *Mithuselah* lived longer than he; but it follows, *And he* *Gen.* died. This is, or shall be every 27. mans Epitaph, *Et mortuus est*, *And* *2 Sam.* he died. For we must needs die, 14-14. and are as water spilt on the ground. But the soul is immortall, it is *Eternall*, it shall live for ever, either in *Eternall glory*, or else in *Eternall torments*. Here our lot is cast, in which *Eternity* we shall have part, and there is no revoking it. Oh blessed *Eternity*, oh *Eternall* blessednesse! How comes it to passe that seldome or never we think upon thee; or, if we do at any time, we do it but upon the by? How comes it to passe, that we do not labour more for thee, that we do not seek for thee, that we are
not

not solicitous for thee. O Lord God, open thou our eyes, that we may see and know what *Eternity* is, both that of glory, and that other of torment, and how infinite both? how blessed the one, and how miserable the other. Thou hast created us unto thee, thou hast created us unto *Eternity*: For thou art *Eternity*. Thou wouldst have us be partakers of thy *Eternity*; Lord, let it be according to thy will. Thou hast said it; Lord, let it be according to thy Word. Thou hast promised; Lord, make good thy promise; Make us partakers of thy *Eternity*. Grant that we may spend the short moment of time granted unto us here in this life, grant, we beseech thee, that we may spend it in such a religious and godly manner, as men that labour for *Eternity*, contend for *Eternity*, suffer for *Eternity*. To this end cause thy Ministers often to call upon us to think still upon *Eternity*; make us call one upon another in every place to think upon *Eternity*. that so by thy
mercy

mercy we may reigne with thee, O Eternity, and as many as it is possible may be kept from perishing everlastingly. Hear this ye *Christians* all, hear it ye *Pagans*, hear it ye *Kings* and *Princes*, hear it ye *Germans*, hear it ye *French*, hear it, ye *English*, yea let all the world hear it. *There can be no sufficient security where there is danger of losing Eternity.*

Oh long, Oh profound, Oh bottomlesse, Oh Eternall Eternity! Blessed are they, O Lord, that dwell *psal, 84* : in thy house : they shall be still praising thee. They shall praise thee throughout infinite myriads of ages.

Moses being near unto his death, commending unto God in his prayers his people Israel; and blessing them, thus took his leave of the tribe of *Asher*, and said, Let *Deut.* *Asher* be blessed with children; let *33. 24.* him be acceptable to his brethren, and let him dip his foot in oyl. Thy *25.* shoes shall be iron and brasse; and as thy dayes so shall thy strength be. *26.* There is none like unto the God of *Jesurun.*

Jehovah, who rideth upon the heaven in thy help, and in his excellency on the skie. The Eternall God is thy refuge, and underneath are the everlasting arms. Thus God stretcheth forth the arms of his power throughout heaven infinitely: and by his arms all the world, all time, and all things in the world are directed, guided and governed. So God from the beginning, yea from the Eternity of his predetermination, hath carried in his breast all the godly, and doth protect them daily and hourly, and as it were embraceth them with his arms. Ascend therefore, O my soul, and have no more to do with earth and clay. Stretch forth thy self, and ascend up unto him that rideth upon the heavens, ascend up unto thy God, whose dwelling is in the highest mountains, those mountains of Eternity: There shalt thou sit in safety, and behold the earth beneath: and so shalt thou plainly perceive how little and of none esteem all things are here below, which now
either

either solicit thee with love, or terrifie thee with fear; thou shalt plainly perceive what a small thing it is, whatsoever is contained within the *Centre* of the world, that little *globe* or *point* of earth; thou shalt plainly perceive how that all things created are vain, weak, short, vile, yea vanity it self, yea rather mere nothing in respect of God and of *Eternity*. Therefore seek thou after the onely true and soveraigne good, and regard not other things. Trust in God, rely on him. open thy heart wide to entertain him; tread under the feet of thy affections whatsoever is under the Sunne and Moon, whatsoever allureth thee with smiles, or terrifieth thee with frowns; think upon *Eternity*, and alwayes keep in mind that excellent saying of Saint *Hierome*, No labour must seem hard, no time must seem long, all the while we are seeking after *Eternal* glory.

It is reported by Saint *Hierome*,
that here was upon a time a cer-
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tain Camel haunted by an evil spirit, which being brought before *Hilarion* a devout and godly man, began to rage in such a strange and terrible manner as if it would presently have devoured him: But the Holy man nothing afraid spake thus unto the evil spirit, Do not think to fright me, thou evil spirit, although that thou hast got a Camel on thy back; it is all one to me whether thou comest in a Camels skinne or in a Foxes skinne: And presently the fierce Camel fell down before him, and became very tame and gentle, to the great laughter of all those that stood by. Such are all flatteries, fawnings, allurements, and tentations of this world; such are all fears, frowns, frights and terrours. What dost thou hope for? What dost thou fear? What dost thou love? He that rideth upon the Heavens is thy helper; he shall embrace thee with his everlasting arms. With those arms of his he is able to fetter all thine enemies, whether they
fawn

fawn or frown upon thee, he is able at a beck to squeeze them in pieces like so many flies, and break them in pieces like a potters vessel. Doth the pleasure then of lust, or gluttony, or intemperance sollicite thee? That is nothing: Be not moved at it, passe it by, regard it not; think rather upon the pleasures which are *Eternall*. Art thou terrified with threats, oppressed with sorrows, passed by with contempt, afflicted with sicknesse, tired out with poverty? All these are a matter of nothing. The more violent these are, the shorter while they will last: Despise them, lift up thine eyes unto the hills from whence cometh thy help, look up to Heaven, think upon *Eternity*, There shall no evil happen unto the just.

Prov.
12.21.

Si fractus illabatur orbis,

Impavidum serient ruinæ.

The just man shall not be afraid,
Though heaven fall upon his head.

Horat.
Carm.
lib 3.
Od. 3.

Therefore the just man is never
sorrow-

sorrowfull : no tribulation doth ever assault him. But are not the tribulations of the just many ? Yea, but yet they make nothing of them. That onely they count evil, which is *Eternall*, which separateth a man from God, as sinne doth, and *Eternall* death which is the wages of sinne. The Preacher of the Gentiles bids us *Look not at the things which are seen, but at the things which are not seen.* Why so ? For, saith he, *The things which are seen are temporall, but the things which are not seen are Eternall.* The things which are not seen, the things which are *Eternall*, those are the things which are great indeed, whether they be good, or whether they be evil.

2 Cor.
4 8.

But whilest we look onely at the things which are seen, and seldome or never at the things which are not seen, what do we make of our selves but great and foolish boyes ? great, but yet foolish ; at the best but boyes. If the ice fall out of our hands, we presently fall a crying, and yet that is such a thing
that

that we cannot hold long : We are frightened at shadows, and dream of great matters ; We spend our selves on such things as not onely shall shortly passe away for certain, but are already passing away : For it is not said, *The figure, or the fashion* ^{1 Cor.} *of this world shall passe away*, in ^{731.} *the Future* : But *The fashion of this world passeth away, in the Present.* It is passing away already. As all the goods which we enjoy here are but transitory, so all the evils which we suffer here are but transitory ; they cannot continue long. Those things which are not seen, and those onely have a permanent state ; they know no end, they have no term, they are not subject to any change, they are firm, they are immoveable, they are *Eternall*. I repeat it again, what I said, a little before ; for it deserves to be repeated a thousand and a thousand ^{Hierome} times ; No labour must seem hard, no time must seem long, all the while we are seeking after *Eternall* glory.

Symphorianus a Christian young
man

man after that he was almost scourged to death, as he was dragged to execution at *Augustodunum*, met his mother upon the way; But how? Not tearing the hair from her head, or rending her clothes, or laying open her breasts, or making grievous lamentations, as the manner of foolish women is to do: But carrying her self like an Heroicall and Christian Lady. For she cryed out and called unto her sonne and said, *Sonne, my sonne, I say, remember life Eternall, look up to Heaven, lift up thine eyes to him that reigneth there. Life is not taken from thee, but is exchanged for a better.* At which words of his mother the young man was so exceeding animated, that he went willingly to execution, and chearfully like a stout champion laid down his head upon the block, and exposed his throat to the fatal ax.

Hear this, O Christians all, and remember your selves. This is the case of every man living; We are on our way to death; we go not
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so fast, it may be, as *Symphorianus* did ; but yet we are all going, and we have not farre to go. The noble armies of Martyrs which are gone before us, they call unto us from Heaven, and say as the Christian and couragious mother said unto her sonne as he was going to execution, *Remember life Eternall, look up to Heaven, and lift up your eyes to him that reigneth there.* Carry thy self therefore like a *Symphorian*, whosoever professest thy self to be a *Christian*. Do not hang back, be not loth to go, withdraw not thy neck from the yoke, nor thy shoulders from the Crosse ; be not afraid to suffer for Christ, be not afraid to die for Christ, be not afraid to eat fire, or to devour the sword for the name of Christ. Here shew thy self a man, take good courage, pull up a good heart. And when thou art at any time tempted, when thou art grieved, when thou art made sorrowfull, when thou art vexed, when thou art despised, when thou art made a laughing-stock, when thou

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355 *The ninth Consideration*

thou art disgraced, when thou art
spoiled of thy goods, when it is
with thee as it was with *Job* upon
the dunghill, or, if it can be worse,
then call to mind *Symphorian*, and
a thousand more stout Christians
such as he was, and learn of them
Christian courage and magnani-
mity, and boldly and freely break
forth into these words, and repeat
them often; Whatsoever I suffer
here, it is but a *Modicum*, it is but
short. Farewell then all the world,
and all the things that are
therein: And welcome to
me, thou art welcome
ETERNITY.

Of *Eternity* there is
no

F I N I S.

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